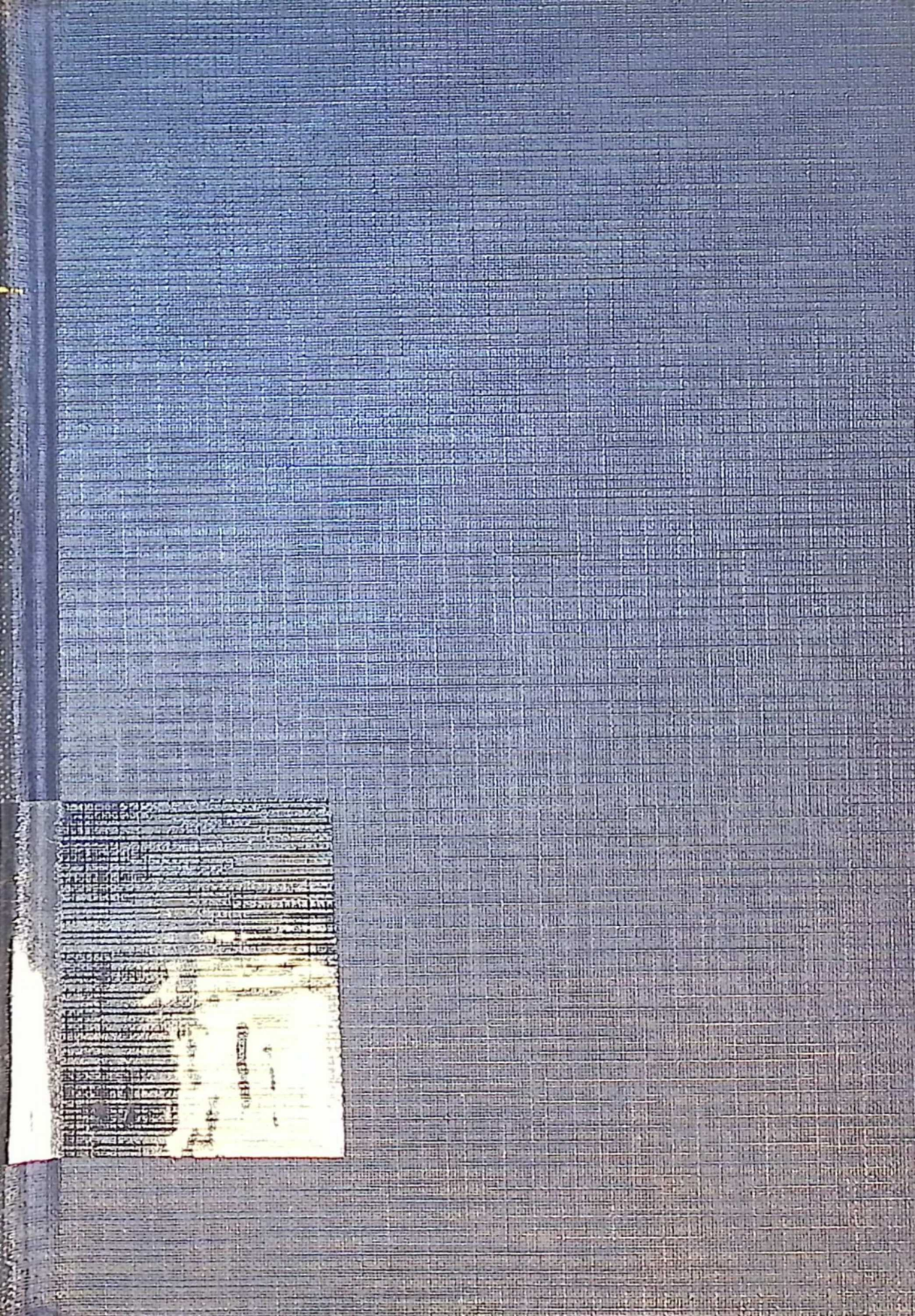

The Foreign Missionary Enterprise and Its Sincere Critics

A Discussion of the Theoretical and Practical Objections to Missions with Suggestions of the Grounds of Faith in the Work which Persist in Spite of Objections

By
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THE MISSIONARY ENTERPRISE AS A SUBJECT OF CRITICISM

THERE is one grave danger in a book like this which readers should at once realize. The missionary enterprise is here discussed from the point of view of objections to it. The danger is that the objections may loom larger than they really are, giving the impression that the enterprise itself is precarious, threatened by a host of adverse reasons. A number of earnest advocates of missions have for this reason strongly advised against writing it. They urge that it gives too much recognition to criticism, a purely negative attitude. They ask to have all attention devoted to the positive argument for missions or, better still, to the story of their actual achievements. It seemed to the author, however, that no better opportunity for presenting the positive arguments could be asked for than occurs in the answers to criticisms.

Of course, not all the objections that can be named are here offered. They cancel each other and could not all obtain in any one mind. The further fact is that most supporters of missions pay little or no heed to objections. They see missions as a duty, and they know that there are no valid reasons for a man's not doing his duty.

Ruskin spoke of the Bible as "a Captain's orders to be heard and obeyed at our peril." The majority of missionary

supporters or workers are not at the task because it has been successfully argued to them, but because they have "a Captain's orders" and they have no idea of disobeying them. The objections roll off of them without leaving so much as a mark. Many of these convinced supporters find their assurance in the spirit of Christ; they engage in missions because in Him and through Him they have taken on His purpose. This grips them more than a "command" or "orders," but it comes to the same clear assurance which is not disturbed by questions or criticisms.

There are, however, always supporters who are troubled about certain aspects of the work. Opposing friends do sometimes baffle them with criticisms or objections. They do not know exactly how to answer or meet these objections, but they are perfectly sure there is some good reply which shows the work to be justified. This is a common attitude.

A minister or other worker will say to a visiting speaker: "So-and-so was arguing the other day against missions in this-or-that line. I knew there was a hitch somewhere in what he was saying, and that there were counter-facts, but I did not know just what they were nor how to answer him. What are we to say when they come at us with this argument?"

There is no doubt as to the existence of these corrective facts. The writer of this little study comes to all objections with that assurance.

If it is argued that since that is the case, the objections cannot be answered with an open mind, the reply is that, on the contrary, it gives all the more freedom to face them with utmost candour. There is no reason for not giving them their fullest weight. There is no

occasion to hedge. Let the objections weigh as heavily as possible; let there be no modification of them for safety's sake; the weightier they are, the better.

(*a*) In so far as the objections are fundamental, he knows beforehand that they can be cleared up, and that they form no practical hindrance to missionary endeavour.

(*b*) In so far as the objections deal with methods and details of work, they can be considered with equal fairness, because the workers are not perfect, and faults in detail or method do not affect the heart of the enterprise. Mission work is not committed to any of its details nor to any of its methods; they come and go; they are right and wrong; they can be considered on their individual merits. The fundamental task remains.

Four facts should explain the existence of anti-missionary criticism:

(*a*) The work rests on a series of convictions—about God and His will, about Christ and His meaning to the world, about men and their need, about the Holy Spirit and His power, about similar definite Christian assurances. If these are lacking or doubted, the work cannot commend itself.

If the critic does not hold these convictions, he will not believe in the work at all on the Christian basis. If the critic *does* hold them and thinks that missionaries or administrators lack them, he will not believe in the work as it is actually being done, and will criticize it for such lack.

(*b*) The missionary movement is a live, moving fact; some things may once have been true of it which are no longer true. It is difficult for even the best informed to keep entirely abreast of a process which is changing and advancing along so many lines.

Most books on missions begin to be out of date almost as soon as they are published. So it may readily be admitted that some criticisms were once correct which are not at all correct now. Missionaries and mission administrators are capable of learning.

(*c*) Adverse instances can be found in a work so wide which are factual but not typical. The work is carried on, both at home and abroad, by a bewildering variety of agencies and by workers of very divergent opinions and methods. Many things happen, many actions are taken, which are not to be laid to the charge of missions in general. Errors both of the past and the present may be admitted, without laying the present work or the total enterprise under criticism.

(*d*) The work has its sheer human elements. In these are apt to be found faults and errors for which there is no defence. These faults are seldom in the purpose of even the crudest or least able worker or agency. They may arise from belated thinking or from a "hold-over" of methods or purposes which, long since, have been outmoded. They may result from inadequate training, equipment, or support. They may be caused by stubbornness or stupidity. In any case they ought to be admitted to be faults and errors by anyone who believes them to be such. They involve no need for surrender of the work itself.

The case is well summed up in an editorial in the *Missionary Review of the World*, April, 1934, on "The Trial and Error Method in Missions":

Men and women who make no mistakes, make nothing—and that itself is a mistake. Missionaries are not perfect; they are not exempt from liability to error. Some have evidently mistaken their calling; some have mistaken their

message; others mistake the main missionary objective; they have mistaken the true marks of success and the Power on which it depends.

Mission Boards and executives also make mistakes—including the mistake of neglecting to acknowledge and correct errors they may have made. In the appointment of some missionaries, in the selection of executives, in the use of funds, in methods adopted on the field, in the attitude of the missions toward non-Christian religions, in the converts and in the development of the native churches;—in all of these problems mistakes have been made and they may as well be recognized and acknowledged. Unfriendly critics have discovered them and published them abroad—often generalizing on them so as to convey the impression that the whole work is a mistake. But it is not. The value of Christian missions is incontrovertible, as is seen in the whole history of the movement.

Let there be no suggestion, therefore, that foreign missions are a great problem or interrogation point to all Christians. They are the supreme opportunity and joy of many. To such no arguments, no " answers " are necessary. They believe deeply in the enterprise.

Two matters of detail in regard to the presentation of the subject matter need to be added: 1. Some overlapping in the criticisms may be observed. The writer realizes this, but permits it in the hope that a fairer reply can be made to the objections when their related aspects are allowed to appear. Much less overlapping occurs in the answers. 2. It should be observed that some of the criticisms are from devoted believers in missions and are related to methods of the present work, while others are from those who do not believe in the enterprise at all. Though it is not always pointed out in the discussion, readers will readily make the distinction.

I

CRITICISMS REGARDING THE PHILOSOPHY OF THE WORK

1. The study of comparative religion shows that all religions are essentially alike; that it is sincerity and loyalty that give any religion its power in life, not its inherent qualities. The characteristic teachings of the Christian faith are found in some form—or at least they are suggested—in many other faiths. It is not necessary, therefore, to propagate Christianity in order to bring these teachings into human life.

A cursory knowledge of comparative religion does at first suggest this to some, but nothing is more clear from real study of different religions than that they are very unlike. "They are all seeking the same place;" not at all. Some hope for no future but for annihilation of personality. "All are seeking the same God;" not at all. As a modern philosopher has said: "It is of the highest consequence whether we conceive the ground of the world to be a personal God or a blind and irrational force" (Galloway, *Philosophy of Religion*, p. 549). "All are encouraging the same practices;" by no means. The practices of some religions are humiliating and hurtful.

The phrases slip lightly from the tongue but they do not represent the fact, as anyone can know who cares to know. On the contrary, it is the distinctive elements of the Christian faith which are the first to be disputed. It is precisely because it is not like other

faiths that some observers discount it and would not have it propagated.

> God as personal, as Triune; Christ as incarnate God—not as one among many manifestations of God in history or the world—as God becoming man and becoming the Redeemer of man; love as the law of life, not in respect to man only, but in respect to God Himself; immortality as continuance of conscious personality with moral implications: . . . such ideas, commonplaces to a Christian believer, are foreign to the thinking of adherents of other faiths. Such truths will never come into human life, influencing and determining human conduct, except as they are borne into the race by the teaching and faith of Christ.

Every sincere missionary rejoices in any truth found in other religions, and wishes to have it retained. But he knows by close contact with these religions that that one vital thing which makes the Christian faith is not in them. This is not an arrogant assertion; it is based on the observation of wide areas of religious life.

Professor Whitehead (*Religion in the Making*, p. 17) rightly warns us against the obsession that "religion," as such, is necessarily a good thing. There are religions which are very far from good; to pretend that they are "all alike" is strange ignorance.

Let anyone read Sven Hedin's *A Conquest of Tibet* (Dutton, 1934) and judge for himself what a helpful difference would be made if the Tibetans knew and followed Jesus Christ. Let him read accounts in the *National Geographic Magazine* of journeys into strange and unusual places in the world, among barbaric tribes and belated civilizations, and ask himself whether he would wish those whom he

loves to live according to the systems of religion there prevalent. Then let him remember that as a Christian he is a lover of all men in the spirit and name of Christ. These are his fellow-men who live and act and die as the stories record. Dismissing them idly, as something akin to brutes, or comparing their lot with the worst that may exist in Western lands, or saying carelessly that if they like to live that way, it is all right for them to do so, is to ignore one's common humanity; more especially it is to forget one's relation to a loving Christ, who tells of a Father for all men.

Some religions have degenerated into evils, harmful to their adherents. No defence of comparative religion can change that fact. There is always an ethical judgment on religion; sometimes that judgment is adverse. The Christian faith, like any other, must meet that test.

See an essay on Ethics and Religion by Canon J. S. Bezzant, in the volume *Personal Ethics,* Oxford Press (1934).

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2. Missions tend to magnify unduly the actual value of the Christian religion. After all, people can be quite well off without it; some of them may be better off with what they have than with the smattering of the Christian faith they can receive. At any rate, there are valid substitutes for it and there is no reason to be over-zealous about it.

This goes to the root of the matter. If we do not count the truth of Christ and the fact of His saving power vital, then we will naturally not be concerned to pass it on to others. The loss of this initial conviction would inevitably cut the nerve of missionary enthusiasm. It cuts the nerve of all Christian effort both

at home and abroad. The only reply to this criticism is to reassert the value of the Christian faith, both for this life and for that which is to come.

Add the further argument that essential good does come from the indwelling spirit of Christ manifested in His followers; that they are not as well off without it. Alas, that this phase of the argument is so often qualified by our own inadequacy in expressing His spirit! A watchful observer writes:

> Christians seem less sensitive to the spiritual needs of their fellow-men than they were in the past. An indication of this is seen in the fact that many laymen who are interested in medical missions settle back in complacency and show little interest when a strictly evangelistic enterprise is presented. Their sympathies reach out to men in physical distress, but do not include those in spiritual need.

Such an attitude lands us in the thought of man as a physical animal, not a rational being. Surely that is not the belief of those who raise this objection.

Godliness *is* profitable for the life that now is, but we cannot continue long to convey the physical blessings of the Christian faith to men if we are not ready also to carry its spiritual blessings to them. If we believe that man is more than animal, that he has relationships upward as well as outward, that he needs to know God and to establish his relationships in life with reference to God, then we shall want him to know the truth which is unique in the Christian faith. We shall want him to have the impulses and potencies of Christ. We shall not believe that any man is as well off without Christ as with Him, and we shall not talk of any " smattering of knowledge " as though this were the best outcome of our efforts. Every land offers instances of believers who have entered into the depths or the fullness

of the Christian faith, whose lives reveal the richness of the Christian life.

Whether men are as well off without Christ as with Him will always be a matter for discussion, but the decision will turn on the meaning of Christ and His truth in one's own life. Nothing could prove more fully the need for the Christian message in most mission lands than the fact that their languages have no way of expressing many of its familiar and essential ideas. This inability to find terms to express the most vital truths of the Christian faith reveals some root differences in human living. Of course this would be markedly true in primitive and barbarian groups, but it is, to some extent, valid everywhere. Speaking of the barbarous people of New Guinea, a missionary says:

We have to introduce new words or strain the vernacular, as soon as we attempt to deal with abstract ideas. It is next to impossible to convey direct to the minds of our people such ideas as virtue, holiness, sanctification, and redemption. It is doubtful whether, for instance, "The just shall live by faith," is directly translatable into any of our dialects.

This difficulty is by no means peculiar to the cruder tongues. The veteran scholar, Dr. Julius Richter, (*International Review of Missions,* July, 1934,) says of such advanced countries as China, India and Moslem lands:

"It is a well-known fact that in these countries it is almost impossible to coin Christian terms for fundamental Christian ideas, as all religious terms have long ago been vitiated by unchristian connotations." There has been an

age-long debate among Chinese Christians as to what word could be used for "God." The question is whether any word in the rich and well-built Chinese language really expresses the Christian idea of a holy, personal, moral Being who can be addressed, loved, trusted. If the word does not occur, it is because the idea has not occurred. In the Siamese language there has not yet developed a satisfactory word for the English "personality." In several African languages there was no word to express "salvation," in the sense of security and safety. There was no such idea current, and of course no word had been made to express it. The early Christians had the same difficulty when they tried to express their new-found idea of "love"; they had to coin a new Greek word. The idea was new, with elements in it which had not previously been in the minds of men.

When one cannot even explain the nature of Christianity in the languages used by other religions, it can hardly be said that there is no vital difference there!

A missionary was held by a group of bandits in China for weeks. His friends managed to send him some cans of milk. He sent them on to the hospital of the bandits as an evidence of love in return for their hatred. They could not understand the act; when the missionary spoke of love for one's enemies, they said he was crazy. The religion of Christ has several "crazy" truths which baffle observers from among the old civilizations.

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3. There is so much value and truth in other religions that all their adherents need is to be true to them. The old idea that these faiths are false and evil is belied by what we now know of their sacred books and by their practices, when the true meaning of these is understood.

If this means that we are done with wholesale denunciations of other religions, well and good. If in

the past we did not grasp the excellent ideas in these other religions, we were not as well informed as we ought to have been. This was not the fault of outstanding missionaries, for it is largely to them that we owe our knowledge of these excellent ideas. In very few cases have the adherents of the other religions tried to make known to us the beauty of their faith. It is Christian believers who have opened up their sacred books to other peoples, and made the best elements of other faiths available to Christians. They have done this in order to be perfectly fair to the religions which they expect the Christian faith to replace.

When a popular volume came out recently which praised the prevailing religions of several countries, it was not the missionaries, but the nationals who protested, saying that if the authors had known—as they themselves knew—the weakness and ineffectiveness of the religions in question, they would never have praised them.

Two questions need to be asked about the excellencies in these non-Christian religions:

(*a*) One is whether they are a part of the essence of the faith or merely incidental ideas thrown off in passing.

Granted a fine phrase about God—is it what the faith essentially holds about Him, or is it some one aspect of deity, held as an unimportant detail? A religion of polytheism may have some fine incidental phrases about God, but its essence is polytheism—and that is not fine! Some one of the many gods may be described in the fine phrases—but not God Himself.

Granted a strong phrase about human brotherhood in all the earth—does this phrase express the actual attitude of

the faith in its philosophical aspects, or does it reflect merely the personal attitude of some seer? A saying of universal brotherhood may be current in a land which seals its doors against all the rest of the world. It may be questioned if, in such a case, the saying is an integral part of the logic of that nation's faith.

(*b*) The second question is whether these excellencies have any power in the lives of the adherents of the faith in question; whether it is possible to adhere to it sincerely and yet fail to shape one's life according to its good ideas.

In other words, does the faith challenge its adherents at these points, or can they go on placidly and loyally, ignoring them altogether? Good ideas may be neutralized by their inescapable alliance with bad ones; they may be rendered impotent by holding a purely incidental place in a system—a place in theory, but none in practice. Can the lives of the adherents of other faiths be corrected by the practice of the religion they profess? All that is required of Christians is that they follow fully and sincerely the faith they profess. Can the same thing be truthfully said about the followers of other religions? If they sincerely practice their own faith, what will it do for them?

Most important of all, does the faith have the power which the Christian faith has to drive them to obedience or else to bring them into dire discomfort?

It is nowhere difficult to accept high ideals, but the power to move toward those ideals is a wholly different matter. A Chinese Christian said that his friends had always known better than they had done, but that their faith had never had power to enable them to do what they knew. This power he had found in Christ. Canon Bezzant, in his book,

Personal Ethics, to which reference has already been made, makes this wise statement: "Man's recognition of the demands of the moral law is one thing; his ability to fulfil them is another." A saying of Confucius is often quoted: "In knowledge I am perhaps equal to other men, but I have not been able to transform the essence of what is noble into deeds."

In the spring of 1932 the Chinese Government appointed a special Committee on National Crisis, on which were several Chinese Christians. One of these, addressing the committee, made the following assertion:

To rely on the resources of Confucianism, Buddhism or Taoism for the relief of China's chaos is but to lose time. Let us therefore do more and better. Let us turn to the commandments of God. (Having said something of each of them, he added): By the faithful observance of the decalogue, our people would be entirely relieved within three months only.

In 1934 the Mandarin of Lichwan in Hupeh Province, himself not a Christian, said: "There is only one way to restore peace, and that is by leading the people to the Christian religion."

There remains to say that we miss in these faiths, whatever their value, the essential, crucial and central fact of the Christian faith—namely, Christ and His redemptive grace revealed in His death and resurrection. There is a whole range of ideas and potencies in the truth of Christ which these other systems miss entirely.

These truths give a new outlook on life, assurance about God and man, hope for the future, both in this life and the

next. The first effect of the study of comparative religion is to reveal likenesses among faiths; the further effect is to reveal abysmal differences. At the meeting of the Jerusalem Council (1928) Rudolph Otto said: "I went out to India with the idea that Christ was the prolongation of other truths, but not essentially different. I have come back convinced that we have in Christ not merely the prolongation of other truths but difference in quantity so great that it amounts to a difference in quality. He is not merely the More; He is the Other." This has been developed by Dr. Robert E. Speer in *The Finality of Jesus Christ* (1934).

To be sure, in a comparison of Christianity with other religions, it is not fair to place our ideals over against their practices nor, vice versa, their ideals over against our practices. Ideals must be compared with ideals, practices with practices. Nor should we base our judgment on exceptional cases.

Just on this very point some of our missionary propaganda is at fault. The error is twofold. (*a*) Some writers pick out the excellent phrases from non-Christian faiths and compare them with practices in Christian lands. (*b*) Missionary speakers sometimes describe practices in mission lands and contrast them with Christian ideals. Of course such comparisons are wholly unfair. We must compare theory with theory, practice with practice, ideal with ideal, failure with failure.

We must see how any religion actually works out in the lives and society of men. Then we may discover that Christianity is not a "religion" in the familiar sense of the word, but a "faith," a life, the record of an act of God and His continued working. It is well said by Dr. William Paton, in his *The Christian Message for the World Today:*

If a Christian may not, without deep penitence, make appeal for Christendom to the non-Christian world, he may nevertheless with joyful certainty invite all men, of all languages and kindreds, to enter together into a fellowship which is founded on nothing less than the act of God Himself. He may not ask them to desert ancient loyalties for something of his own devising, but he can be witness to what God has done—that is the Gospel—and he can call them into a fellowship of love and obedience to what is greater than he or they. (See also Dr. Paton's earlier book, *A Faith for the World.*)

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4. Each religion is suited to the people who adhere to it, and these peoples find a satisfaction in it which they would not find in an extraneous faith which comes to them from outside their own culture. No effort should be made, therefore, to introduce the Christian faith among people of other religions.

In answer to this it may be said that:

(*a*) If a religion can be at all judged by what it does to people, then some religions are *not* suited to their adherents. They are not bringing out the best that is in them. The religions must be changed or replaced if the people are to advance.

(*b*) Not all adherents of other religions find satisfaction in their faiths. Whatever argument there may be against disturbing believers, there can be none against bringing satisfaction to those already disturbed and unsettled. The number of these is quite sufficient to justify the missionary enterprise.

(*c*) This reasoning leaves still open the question of religions with which rational and forward looking people *ought not* to be satisfied. In such cases it could be

argued that it is a large service to present a faith which challenges the accepted religion and *creates* dissatisfaction.

Culture is a most illusive term. If by it is meant the real genius of a people's life, then Christianity has no quarrel with it, but will enter into it and enrich it. If it means merely the surface practices of a people, these practices may need to be changed and the " culture " altered. In this case, the people can accept the Christian faith as readily as others have done.

The peoples who now accept and practice the Christian faith have not done so from their beginnings. Each has accepted it as truly " from the outside " as any non-Christian people are now asked to do. Tertullian, an early Christian philosopher, wrote: " the human soul is naturally Christian." By this he means to say that to become a Christian does no violence to any elements of human nature, wherever that nature is expressed. This is as true of people not yet Christian as it is of those who became Christian at some time in the past.

It is indisputable that in its ideals the Christian faith is higher than other current religions.

Dr. J. N. Figgis says truly that " Christian holiness is not only never achieved in perfection, but it is far less nearly and less frequently achieved than the ethical ideals of pagans and Mohammedans." (*Churches in the Modern State*, pp. 3, 4.) The Christian faith has never won its way by making the path of obedience easy, though it has lifted burdens from people who were struggling hopelessly toward their goal. It has advanced by bringing to its adherents not merely high ideals, but power to attain or move toward them. It is common for converts to the Christian faith in other lands to say that they had not in the past needed

ideals nor excellent counsel; they had needed power or impulse to seek those ideals and obey the counsel. This they find in Christ.

Professor Edward A. Ross (*The Changing Chinese*, p. 259) makes short work of the idea that Christianity is not adapted to the Chinese people.

> If for any reason Christianity should lose its hold on the West, it cannot hope to advance in China, because the Chinese are altogether too proud to take up cast-off leavings of the West. If, on the other hand, Christianity keeps its grip on the West, it is certain to move forward to ultimate triumph in China; for it is quite as congenial to the Chinese as it was to the people of the Roman Empire in the third century.

Something of the same could be said of the people of any land. Christianity by its very nature is congenial to them all.

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5. Christianity is the religion of an advanced stage of society and is not suited to the more primitive social orders. There must be, first, education and development; then the other faiths will fade away of themselves and Christianity will be readily accepted. Until this occurs, missionary work is wasted. Its results are only apparent.

That is a common and curious criticism. The reply is that Christianity can begin at any stage, even the lowest. Indeed, it did begin there with many of the races that adhere to it now. They were not in an advanced social stage when they first received this faith. Instead, it has been among the most potent forces in bringing them to their advanced social stage.

Education and religion go hand in hand in the Christian scheme, but religion more frequently leads to education than education to religion. In many lands, it is because parents have become Christians that schools are demanded for their children. In other lands education has been introduced by missionaries, not for the sake, primarily, of making Christian believers, but for the sake of the coming Church which must have intelligent and trained leaders. Education of itself does not necessarily prepare men to become Christians; rather, becoming Christians prepares men for education.

If conversion left a social group on the level on which they formerly lived, it might be true to say that missionary effort was wasted. But it does not leave them there; it provides automatically for their training and advancement.

Missionary supporters who decry education in connection with missions are unconsciously playing into the hands of the severest critics of missions. They would have men left in their ignorance—as though ignorance were one of the ways of glorifying the God of truth and reason!

Many forces help to bring men to an advanced stage of society. Of them all Christianity is one of the most potent. Let it be introduced at the very beginning, not after a period of education or development. It will hasten education and development. No nation, however, is ever so far advanced in culture as to be beyond the need for the Christian faith.

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6. The civilization of other lands is quite as satisfactory to their people as ours is to us; it is an injury and impertinence for us to take ours to them.

The initial statement might be wholly true without its affecting in the least the work of missions. The

objection implies that missionaries are trying to put the stamp of our civilization on other lands, whereas as a matter of fact they are often deeply and rightly dissatisfied with "our" civilization. Any missionary would say that certain things in the land where he works ought to be retained; that the West could learn valuable lessons from them.

It is not missionaries who carry the customs and practices of the West to the East; it is rather traders and travellers from those lands who come to visit the West. The "returned student" is a more vigorous advocate of certain social changes than is any missionary. It was Dr. Hu Hsih, the Chinese philosopher, not a missionary, who said that there are no elements in present Chinese life that ought to be retained. The missionaries protested the idea at once. They believe there are many elements in Chinese life which will enrich the world if they are carefully observed.

On the other hand, there are elements in our Western mode of life which the East can observe and adopt with advantage. Nothing could be more fatal for any group than to be so satisfied with its own conditions that it is unwilling to learn from others. East can learn from West and West from East.

There is no impertinence in offering to other people the best one knows. They can take it or reject it—that is for them to say. But it is a clear condemnation of any religious faith that it does not inspire its adherents to share its benefits with others. And one of the first effects of learning the Christian faith, with its hope and ideals of life, is dissatisfaction with conditions which ought not to satisfy those meant to be children of God. Under new and better standards, the practices and standards of the old life become unworthy and impossible.

If men are satisfied, as is sometimes urged, the question remains, *ought* they to be satisfied? May not that be their greatest fault? We are not satisfied with the best we have; therein lies the hope for the future of our society. Let anyone show us a better way; we will welcome it!

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7. We should not interfere with the religion of non-Christians. How would we like it if someone came to interfere with our beliefs? "Religion represents the last integration of experience. It is 'that which effects the reconciliation of man to his world.' In Hegel's fine phrase, it is 'the Sabbath of the soul'; the soul instinctively resents that its inner rest should be disturbed."

Certainly this is valid argument so far as it goes. It is an expression of sympathy on the part of those who find their own religion so satisfying that they would not like to have it disturbed, and who think of the people of mission lands as resting in their religions with a like inner peace.

(*a*) But there are abundant instances of religions which are not "the last integration" nor, indeed, any integration of the soul at all.

Many souls in all lands are still disintegrated and disordered. They have not found their "inner rest." The presentation of a new religious idea may be exactly the integrating force needed for the peace of the soul, to give it its real Sabbath. Multitudes of new believers in mission lands testify that it has been so with them.

(*b*) Further, this argument, pressed to its limit, would end all religious development. No soul could

be disturbed; it must rest content with what it has attained. If it has reached what it counts an "inner rest," it must then become static in the field of religion.

(*c*) Still further, the objection implies that the only approach which can be made in the interest of a faith is an attack on the existing faith, introducing another disturbance where quiet had been attained. But the right approach may mean, rather, the enriching of all that has made the soul quiet, the removal of those elements in a defective faith which by their presence disturb the "inner rest" of the soul.

Our Lord was speaking to men experienced in the purest religion of the world at that time when He spoke of their need of peace and of His purpose to give them His own peace (John 14: 27). To these same men He first offered that rest which is the true Sabbath of the soul (Matt. 11: 29).

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8. The fundamental principle that takes a man to another land in order to introduce his religion is all wrong. It implies that he is sure that he is right and that he thinks others are mistaken. It implies also that he thinks his religion has the elements essential to life, and in some sense final. This cannot be proved. No matter how good or well-intentioned he may be, he is acting on a mistaken principle.

There are two parts to this objection; one of them is correct and has to be admitted; the other is mistaken.

(*a*) In so far as it asserts that men go out as missionaries with an abiding conviction of the soundness and essential value of the religion which they promul-

gate, it is a correct statement of the case. There remains only to decide whether the particular religion they hold is vital enough to justify taking it to others for the sake of their good.

There may be religions which are not important enough to justify missions; their own adherents must be the judge of that. So far as the Christian believer is concerned, he frankly does consider his faith so vital that all men need it. He feels that its value to life and its element of finality can in some real sense be proved—proved as everything else is proved, by a sincere trial of it.

(*b*) The objection overlooks the conviction of a Christian that he received and did not devise his faith.

To refrain from making it known to others out of a sense of modesty and humility, lest they think he is intrusive, would imply that it is his own product, about which he *should* be modest. But he did *not* produce it; it has come to him because someone who had it before him thought enough of it to make it known. It would seem a strange modesty should he now feel that he must not do for others what was done without offence for him!

(*c*) There is also the sense of Christian believers that the whole idea came to humanity out of the love of the one God and Father of men, who has left it to those who already know to tell those who do not yet know.

This is the way He makes known to men all His best gifts: those who know pass them on to those who do not know. Refusal to do so would show arrogance, as if these gifts were one's own possessions instead of being merely a trust.

(*d*) The only ground for saying that another man is mistaken is the assurance that we live in a rational world where contradictory things cannot both be true, and where the richer truth corrects the defects of the poorer one.

In this sense every Christian believer holds to the truth of the faith which he presents. There is no arrogance in this assurance. The world would not be rational if such an assurance could not exist.

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9. No one should go out to propagate a faith which he holds; he should rather seek to learn about the faith of others, to see if his own cannot be improved, ready and expecting to change if he finds another better. No one should assume that his faith is a final one, or even the best one. Let the Christian sit down with others to search for the truth, to find God, to seek the right path, but with no sense of having found it.

It is to be hoped that all Christian missionaries are ready to learn fuller truths from any source. It is, in fact, no uncommon thing for them to enter into candid and friendly conference with adherents of other religions, sharing their deepest convictions with them, learning gladly from their experiences.

The Rev. Willis Lamott in *Suzuki Looks at Japan* (pp. 113ff.) reveals that this idea of conference is more familiar to missionaries than it is to most nationals. Of course the Round Table method of Dr. E. Stanley Jones is familiar to all missionary readers.

(*a*) But the idea that there is no religion at all

which can be considered "final" in its principles and deeper meaning is a purely academic one. Such an idea has never produced missionaries. There is not enough drive in it to carry a man across the sea in its behalf.

One can stay at home and read books about other religions, if he doubts the sufficiency of his own faith, but no one is ever going to give his life in service in behalf of another people if he thinks their religion is as true as his own. The missionary program is not one of inquiry as to the validity of the Christian faith; it is a program of service in that assurance. Christian believers are not dissatisfied with Christ and His salvation. They are, instead, deeply satisfied and assured. That is why they take the trouble to tell others.

(*b*) The Christian faith is to its adherents final, in the sense that it does what faith is meant to do, not in the sense that it is fully comprehended and leaves no room for growth and discovery.

Someone has said that while the table of addition in arithmetic is final and can be depended on without anxiety, yet the science of mathematics is always expanding and advancing. If a teacher should hesitate to teach arithmetic because he could not be sure that new developments will not come in mathematics, he would be counted very foolish. He can be sure that two and two are four in the sense in which he teaches it, and knowing that this will never be disproved, count it the starting point for wider knowledge. So can missionaries go to others to make Christ known, challenging them to learn more and more about Him and His truth.

10. Missions inevitably involve arrogance and self-importance.

That is a sheer question of fact, not a matter of theory. It has never been counted an impertinence to offer to a friend, or to anyone whom you want to make a friend, something that you count the best thing you have to give. You do not force it on him; you offer it; he takes it or rejects it and no friendship is sacrificed either by his act or by your own. If Christian believers really think that Christ and His gracious ministry is the best thing they know and, in this belief, carry it to other men, try to explain it, and give them a chance to take or leave it, one wonders how, by any stretch of the imagination, this can be called an impertinence! Nothing in the theory of it involves any attitude of arrogance.

Christians know that they did not invent the Christian religion; it came to them from others who cared enough for it, and for them, to bring it to them. Carrying it on to others looks like mere common decency. The faith is not their exclusive possession. They did not make it; they have not maintained it. Rather it has made and maintained them, and they frankly acknowledge themselves defective exponents of it. They hope that those who receive it will do better with it than they themselves have done. They do not pass it on as a gift from themselves. It is precisely because it is not theirs that they give it. It belongs to men everywhere; that is how they come to have it. Giving it to others is the best way they can show their sincere regard for others and their conviction that all others are as good as they are themselves.

Missionary service ought to be an act of humility

and self-abnegation. Personal pride and ambition are laid aside, that one may go as a messenger of God to other men. Arrogance and self-importance violate utterly the true spirit of missions.

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11. Believers in other faiths take themselves and their religion seriously; it is improper to disregard this fact by introducing another faith.

Certainly one hopes this is true, but one has deep reason for knowing that as a matter of fact it is no more true in other lands than it is in the West. People do not take their religion with such seriousness that they are deeply disturbed when other suggestions are made. Furthermore, it remains to be considered whether the religions are taken seriously for all their constituent elements or only for certain phases of them which can be better maintained in the Christian faith, intelligently received.

One of the two lands in which missionary work cannot be done is Tibet proper. The other is Afghanistan. If any people take their religion seriously it is the Tibetans. Sir Francis Younghusband (*N. Y. Times,* July 1, 1934) says that it is their fear of what may happen to their religion that leads them to oppose the coming of foreigners in any capacity. To be sure, the Buddhism which they are guarding so carefully is not their original faith. They adopted it some centuries ago, leaving or modifying their earlier faith for it. They do not seem to realize that if their sons abandon Buddhism for something which they find better, they are doing nothing more than what their fathers once did. If it was all right for Buddhists to come in the early day and offer their faith, why is it not all right for Chris-

tians to come in this later day and offer their faith? The Tibetans did not kill the Buddhists who came, nor drive them out as enemies. Instead, they listened to them and finally came to see that what they taught was better than the faith they held.

Sir Francis adds, however, a word of interest to all Christian readers. The Dalai Lama and the lesser Lamas, he says, did not shut out foreigners merely that they might continue to hold their influence over the Tibetans. "It was because they did truly and genuinely believe that they had in their possession priceless spiritual truths which they must zealously guard and impart to the people, and that Western intruders might turn the minds of men away from these truths." Of course all such fear is the outcome of lurking doubt about the truths themselves; but one can understand the effort to protect their validity. If they are solid realities they will not be lost in Christianity; rather will they be enriched thereby.

The weakest point in their position is that though "they think that in their religion they have something infinitely precious which they must treasure against all the world," yet "they have not the slightest desire to give it to the rest—to propagate it to the world. The more they gave away the less they would have for themselves, is how they argue." But no religion of which this is so can possibly be a true religion. Truth grows by propagation. The more one gives away of true faith the fuller is one's own faith. That is true even for Buddhism, whatever the Tibetans think. It is doubly true of the Christian faith. It is strongest in those lands which have taken the world upon their hearts.

12. Missionary work is a " fussy meddling with other people's affairs " and arises from the impulse inherent in some people to change what they do not like and make it over into what they prefer. The desires of others are not considered, nor the fact that they may prefer to have things as they are.

If there ever was any ground for this objection it has certainly disappeared by this time. It is not missionaries who are " meddling " with other people's affairs and changing what they do not like. A multitude of influences from outside each nation are unsettling its life, and the largest steadying force available is the missionary one.

(*a*) The Mission Boards of the West have recently had a commission out in Africa studying the conditions created by the economic exploitation of a large area by Western companies—exploitation which is destroying without rebuilding, unsettling without quieting the unrest. The findings of this Commission are published in *Modern Industry and the African* (Macmillan, 1934). They should make interesting reading for critics of missions along this line.

An examination of the " facts that confront us shows that the chaos of thought and life in these great countries of the East and in Africa is even greater than that in the West " (p. 127). This is caused by the impact of the West on the East, the sudden bursting in on the East of new ideas which came gradually to the West. " No one can or does doubt that the tribal religions are doomed; not the missionary, but the trader and administrator, the miner and the planter have destroyed them " (p. 141). Indeed, the missionary bodies have sent out the only agency to note and safeguard the Africans from the injury of these influences.

(*b*) The problem which the missionaries in New Guinea had to meet was how to save the Papuan race from being wiped out by the influences which came upon them wholesale from the West.

What we have to deal with is a people who, in one generation, have been rushed through the stone and the iron ages, and who, within one man's short experience, have put down their spears and have given up all the old complex machinations of the life handed down to them from time immemorial, and who find themselves today looking at moving picture shows and watching the process of wireless telegraphy. Nothing short of an immediate and far-reaching forward movement will save the race. (*Abel of Kwato*, pp. 143, 144.)

(*c*) Even in Japan, the most advanced nation in the Far East, the problems that give concern to statesmen are not those caused by missionary work, but those arising from the industrialism, militarism and social readjustment taken over from the West without the safeguards which the Christian faith at its best brings to bear on society.

"Fussy meddling" is not a missionary trait; it is a trait of people who are trying to get something for themselves—though it must be said that many of them do honestly seek to give something valuable in return. Business cannot be carried on in a pure spirit of philanthropy; there must be profit in it so long as our present economic system continues. The one activity carried on in mission lands solely for the sake of the people of those lands is the missionary work. No one engaged in this work expects anything for himself from it. It is done by men and women who have found something of such value to themselves that they want to share it with others.

It is true that many people in these lands are contented with things as they are, and prefer not to have any change. But it is open to ask in all kindliness whether they *ought* to prefer them so, the basis of the challenge being not Western standards of life and society but questions of mere humanity and rationality.

Some people prefer an illustrated circus poster to a great painting, and there is nothing in the preference to provoke contempt or arrogance on the part of teachers; this does not prevent art teachers, nevertheless, from trying to bring about better standards.

The preference exists, but *ought* it to exist, men being rational beings?

No matter what is done in the West, even by Christians, *ought* widows to be burned on the funeral pyres of their husbands; *ought* the majority of children in the Far East to die for lack of midwifery and early care; *ought* girls to be sold for temple prostitutes; *ought* men to walk all their days in terror of God who is actually the Father of our Lord Jesus Christ everywhere; *ought* polygamy to continue when it implies inevitably the lowered appreciation of the values of womanhood; *ought* men to agonize through a long life to be rid of sin, when Christ is ready to give them peace at once; *ought* "holy men" of India to be the standard of morality and religion; *ought* the majority of people in the world to be illiterate, with all the inevitable limitation of life that this connotes?—And so on and on! Is it "fussy meddling" to bring a new spirit to men whereby these things will be changed?

The deeper, underlying issue here involved is the question of the attitude to be taken toward human need in any line, once that need is seen. This is the

question discussed in the parable of the Good Samaritan (Luke 10).

The work of foreign missions implies that things are not right with the people of mission lands—that though they have much that we want, they should not be subject to exploitation (the robbers of the parable): that they are not mere problems for a heart already overloaded with problems (the priest and the Levite): that they need something which we can in part supply, and which by taking a little trouble to set certain machinery going, we can supply more fully, thus leaving them better off (the Samaritan). We need not expect approval from the exploiting group, nor from the indifferent or the self-important group. But we may expect the Samaritan-hearted Christian group to join with us in this missionary service.

A thoughtful missionary in Japan puts the matter this way:

The Christians of the West should learn that their task consists not so much in sending the Gospel to a "heathen land," as in helping their Japanese brothers and sisters to fight against evils similar to those which menace the life of America. Japanese Christians are waging a warfare against materialism, greed, suffering, irreligion, superstition, militarism, class-hatred, despair, disillusion—a warfare common to their brethren in every land. . . . Foreign missions foster the spirit of coöperative sacrifice with fellow Christians in other lands by bringing the power of the Gospel to bear on problems which cannot be bounded by national or racial lines. (Lamott, *Suzuki Looks at Japan,* 1934, p. 190.)

Is it "fussy meddling" to help others in a struggle which concerns the whole human family?

13. Missionaries use wrong methods. They antagonize the people to whom they go, opposing their religions, and seeking to make them proselytes. Their approach to other faiths is imperialistic and dominating rather than appreciative and coöperative.

A well-known and deeply interested pastor puts this matter in clear form, as follows: " One of our members who has travelled extensively and often in the Orient feels that missionaries are not in deep sympathy with the people they are ministering to. They hold themselves aloof and above these folk. The minute the native gets his education he realizes that the missionaries are not to be lording it over him. One of my acquaintances counts this one of the saddest memories carried from the field when he came to America. If the missionary is to represent Christ and win souls for Him, he must be willing to ' stoop to conquer.' "

(*a*) There is no answer to this objection, except to admit that it is valid in every case when the fact occurs. There is no defence nor excuse for any arrogance or personal pride in such work. It is humiliating and utterly unworthy of the Gospel of Christ or of any of His messengers when it appears.

Two facts are worth noting and would be admitted by all who bring up this objection: (*a*) This is a fault of Westerners in all lines and is probably less obvious in missionary than in commercial and other groups, though it is to be more sharply condemned in missionaries than in others. (*b*) It is not a universal fault among missionaries, many of whom have the love and fraternal regard of their friends in other nations. Most missionaries would endorse without reserve the counsel of the veteran Korean Christian, Yi Sang Chai, to young missionaries: " Forget that you are an American, catch the vision of service, know that the Koreans are proud, put the Kingdom of God first."

(*b*) As to methods, the objection is valid wherever it applies. It is true of some methods and of some missionaries. Most missionaries, however, are conscious of the folly of antagonizing people whom they are trying, in the name of Christ, to help. Those who have not this common-sense Christian view ought to be removed from service till they have learned a deeper knowledge of Christ and His Gospel.

(*c*) There is a sting in the word "proselyte" which most Christians do not like. A helpful pastor in America phrases it in this way:

> There is an increasing revolt against every sort of "compulsion" in life. In the educational world this is seen in the rapid spread of the Junior High School where requirements and compulsions are minimized and pupils are expected to develop "naturally." Life must "unfold," and not be either hurried or repressed. In the realm of morals this force set itself against the 18th Amendment. In the field of religion it raised the question of the right to "proselyte." The Jews are constantly in the press and before the public with a denunciation of any effort of Christians to win others to their faith. Churches came to feel that it is just as well to let other people have their religion. If they are satisfied with it, why worry?

With much of this most missionary advocates will agree. Missionaries are eager to win converts, not to make proselytes. A proselyte changes his connections but not his convictions. Christ had poor regard for them (Matt. 23: 15), and no one wins a "proselyte" to His faith with His approval. On the other hand, a convert's heart is changed and he assumes a new relationship because it is the only logical thing to do.

There is always danger that a religion which offers as many immediate advantages as does the Christian faith in most mission lands (in some lands it brings immediate disadvantages, of course), should call to its standards unworthy persons—proselytes rather than converts. It cannot be assumed, however, that all supposed converts are really only proselytes not yet revealed in their true character. There are countless instances in mission lands of earnest and martyr spirits who have found in the faith of Christ all that its best adherents in Christian lands find in it.

(*d*) If the objection implies that missionaries should take an attitude of indifference to other religions, not seeking to present the Christian faith winsomely, then it is fundamental, and acceptance of it would mean the ending of missionary work. Missionaries are in mission lands to help in every way and by all methods in the enriching and strengthening of life, but they are attempting this because they are under commission of Christ to do so. They are on the errand of the Christian faith and they cannot pretend that they are indifferent to it. They want to win converts; they rejoice to see the number of true Christians increase, and they are troubled when it does not increase.

This involves no contempt for, nor personal opposition to, other faiths; no such spirit is defensible. But tolerance must not swing to the extreme of indifference, and disregard of the main message, which is the Christian faith as a law of life.

To the missionaries, more than to any other source, probably, the West owes its knowledge and appreciation of world religions. It is the missionaries, and

not the commissions of inquiry, who appreciate and study the faiths of the people among whom they work.

Dogmatic workers representing the various groups do at times clash with one another sadly. Christians in later days have never been so bitter against Moslems as have these against the coming of Christianity into their lands. This has been partly because of controversial methods used years ago, but long since abandoned for worthier Christian methods. Leaders of evangelism among Moslems are warning against all such controversies and pleading for the spirit of love and service, and readiness to give life for them when needed.

These are the methods urged by intelligent missionary leaders and practiced by most missionaries. When opposite methods are used, they reveal a spirit of ignorance and a lack of understanding of the simplest facts of Christian propaganda. It is a fault never to be condoned, but to be admitted and corrected.

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14. If God had wanted all people to be alike He would have made them so. Efforts to give all races one system of government, society or religion are doomed to failure because they overlook fundamental differences among men which require differences in all such systems. Nobody can claim that any one system is best for all people because it happens to be best for one nation or one type of people. Some are suited for one religion and some for another. The idea that they can all receive one faith or that they can live in complete understanding is chimerical.

There is enough truth in this to give it some value. Races *are* different at many points. But it is still true

that all the races make up the one human race. They are not so different that they are not all human. Most racial differences are the result of isolation, not of inherent qualities.

Some of the most convinced and ardent American citizens are Orientals who came to America in early life and the American-born children of Oriental parents. They are far more American than Chinese. Before the war, it was feared that in a real test the German-born and the first American generation from Germany would find their hearts drawn to their former land rather than to America, but this seldom proved to be the case. In most instances, in spite of blood and ancestry, they showed themselves more American than German.

Human traits do not change; human adaptations do change. There are conditions which produce forms of government and society adapted to differing places and peoples.

But this principle does not apply to all of the other lines of life or knowledge. For example, there is only one science of chemistry—true for the whole world. It is as valid in Canton as in Chicago; as true in Bombay as in Boston; as good in Leopoldville as in London. People are not so different that they do not share one chemistry, one physics, one biology. That is because they all live in one world and have one rational order of mind. All can grasp the same truth and all live under one system of natural law.

Since there is one God and one human race, there is abundant ground for one religion, establishing and maintaining one relationship between the one God and all men. Every test of humanity shows the same fundamental needs and bears witness to the same

source of supply. The one Christ is the Son of Man, not merely the Son of any one race. It is where men are alike that He touches them most nearly. In so far as religion is concerned, their differences are only superficial.

What is true in religion is true of other human characteristics as well.

Professor Franz Boas, at one time president of the American Association for the Advancement of Science, told that body that "there is no reason to believe that any one race is by nature so much more intelligent, endowed with greater will power, or emotionally more stable than others, that the difference would materially influence its culture." Dr. Thomas R. Garth, of the University of Denver, at the end of several years of study in this especial field, wrote (*Race Psychology,* 1931) that in the question of mind there are no basic differences between races, white, brown or yellow. "All races of men," he says, "hear equally well, see equally well, and are equally sensitive to pain," which would indicate that they are constituted nervously alike. The whole matter is discussed in Allan Hunter's *Out of the Far East* (1934).

No, God has shown that He wants all men to be brothers; He has made them sufficiently alike to furnish a foundation for that relationship, sufficiently unlike so that they will not become undifferentiated units in some synthetic scheme of society. But they are all capable of the one brotherhood with Jesus Christ and thus with each other.

At a critical period in his life Masaryk, the Czecho-Slovak hero, wrote a pamphlet in defence of a Jew who was under some accusation. He was much criticized for it. He replied: "He who looks up to Jesus as his Master cannot

be anti-Semitic. You must be either one thing or the other and if you are a Christian you cannot be anti-Semitic." Put any other racial word in place of " Semitic " and the saying is equally true.

There are no inherent and ineradicable racial antagonisms to be reckoned with. There are long-standing antagonisms and deep-seated racial differences, but none of these is inherent. The " one blood " of which God has made all men (Acts 17: 26) precludes that idea for any believer.

Men are not " suited to " religions; religion is suited to men. The appeal it makes is not to superficial elements in racial life but to permanent and fundamental elements in humanity. The Christian faith made its first appeal to Jews and many of them accepted it. Their racial relations were not changed except as they were rejected by those of their own who would not accept the faith. Romans and Greeks became Christians without ceasing to be Romans and Greeks. Thus the long line began and it continues until now, with men of all races accepting the faith and continuing to belong to the same races as before.

The Christian faith is " suited to " all men, for it reaches their lives at a level below that of their racial or national characteristics.

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15. Missions imply that other people are all " heathen " or " pagans " or " savages," whereas they have their own culture which, under modern conditions, can be developed into something as good as our own.

There has been a good deal of speaking done by missionaries in the past which has justified this criti-

cism. The tendency has been to use these terms about all non-Christian people to whom missionaries are sent. Of course it is inaccurate. There are heathen in the world, and there are savages and pagans. Missionaries are sent to them. But many of the people to whom missionaries properly go are not to be described by any such terms. The Japanese, many of the Chinese, the people of India and others cannot be spoken of in those terms.

If someone asks why, then, missionaries should be sent to these people, let him remember to whom it was that our Lord Himself came. Never in His earthly life did He see anyone who could be described by one of the above terms. He came to the Jews, the most advanced religious group in the world at that time, living under the best social order—Roman—and close to the most highly developed intellectual and artistic culture of all history—that of Greece. Yet for all that, they needed Him and His message. We can, of course, stretch the meaning of the words, and describe the people of New York or London as heathen or pagans or savages—but they are not used in that sense in the field of missions.

It was only natural that the first impression of the earliest missionaries should be of those elements in life differing from those to which they were accustomed. This started the use of the terms. They should have been modified long ago. Missions are not intended merely for the lowest groups in the world. All men everywhere need Christ and there is no person in America, or elsewhere, so cultured, so refined, that he does not need the Christian message.

The better the people to whom it goes the better for the world, for they will then more easily and swiftly become

leaders in the better world which the Gospel of Christ is so well fitted to form. A study group under the auspices of the National Christian Council of Japan, May, 1933, passed this resolution: "Although we dislike the motive of pity which has characterized evangelism among less cultured people in the past, we deplore the giving of the impression that as culture advances, the need for evangelism vanishes. We would demand the same zealous motive on the part of modern Christians that sent the early Christians with the gospel to peoples of such superior culture as Greeks and Romans." (Lamott, *Suzuki Looks at Japan*, 1934.)

Missions do not in the least imply a low estimate of those to whom they are sent. They imply merely that those who are approached by missionaries do not yet know Christ and His revelation and His power to save and help. The Christian faith holds humanity in highest regard, believes in humanity everywhere and in its right and power to accept the best that God in Christ has to offer.

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16. Religion is a divisive, not a uniting force; bloody wars have been waged because of it. This is because religion, if it is real at all, is a deep thing in life, and interference with it is profoundly disturbing. If it is not real, then it is an intrusion to propose it to men who do not desire it.

This is one of the half-truths which are so attractive to many. The so-called "wars of religion" have seldom been really concerned with religion. Other purposes have sometimes been cloaked under the guise of religion, or a religious situation has been used to give excuse for ulterior plans.

Like any other good thing, religion can be abused and put to wrong uses. It can be the most unifying force if it is used according to its inner genius. The cure for the evils that sometimes accompany religion is more religion and less pretence.

As a matter of fact there is today no real danger of strife between faiths, except in the case of India where the Hindu-Moslem struggle gives much concern. Moslem countries are making the way of other religions difficult. They seldom base their opposition on purely religious grounds however, but, rather, on political grounds.

Persecutions occur in individual instances in Japan, on the part of Buddhists, when Christian work becomes aggressive and successful, as is told by Miss Michi Kawai and Mrs. Kubishiro (*Japanese Women Speak,* 1934). There is also religious persecution in Russia and just now in Mexico. But such instances do not constitute any menace of international strife. Nor is there ground for concern over religious strife as such anywhere in the world today.

The trouble is far more serious within the ranks of adherents of the same religion, sect against sect, division against division. Unhappily this may occur within the ranks of any of the great religious groups. Professing Christians must accept the shame of the fact that their own faith has sometimes been made the occasion for controversy and division—whereas it should be the bond that holds believers together.

When the faith of Christ is being offered to the world in the day of its distress as a unifying force, it is not edifying to see groups of believers in Christian lands contending with one another, each group accusing the others of being untrue

to the faith, instead of making earnest efforts in the spirit of brotherly love to find out what it is that each group has to offer in which all can rejoice. The missionary enterprise should be a constant challenge to Christians to put away their divisive spirit and give Christ a chance to show His power in their lives.

There is no disputing the fact that the Christian brotherhood is now being formed without reference to geography or race. The one great flaw is the emergence in mission lands of groups formed, pushed and supported by divisive groups in Christendom who believe it their duty to advance their own understanding of some distinctive Christian idea, rather than allow new believers, under the guidance of the Holy Spirit, to frame their own understanding.

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17. The missionary enterprise destroys cultures and cultural practices which should be preserved. For example, the Hopi Indian tribal dances, no matter what their religious significance and effects, should not be interfered with by missionaries. "This world, whatever else it may become, should remain a museum of cultures."

This particular protest appeared in national missions. It can be matched by many like instances from the world field.

One of the latest is that made against the introduction of missionary work in the island of Bali, off the coast of Java, where tourists find "the dances fascinating and the cremations of unusual interest." They ask, "Would it not be a pity if anything of this charming civilization were destroyed by Puritanic busybodies? After all, one religion is as good as another—each people has developed the religion that

best suits its needs." Such is the argument quoted in the *International Missionary Review,* April, 1934. Critics would have Bali preserved as a kind of anthropological museum.

No sincere friend would wish any real element of the racial culture of another people destroyed or marred. There are elements in culture which are interwoven with religious ideas. Sometimes the interweaving is inseparable; sometimes it is merely incidental and some adherence to another religion would break the connection.

Mr. Gandhi does not believe that caste is an essential element in Hinduism; many Hindus feel that it is. Many Hindus would make no effort to keep a child from being born blind. His blindness, they say, is a penalty for sin in a previous incarnation; through it he can make atonement and so enter into a higher state in the next life. To prevent his blindness would only be a hindrance to this atonement and might even be the means of bringing him to deeper sin in this incarnation. Well then, if babies in India are to be kept from being born blind, some of the people there will have to change their religion. A knowledge of sanitation will make this type of religion inconsistent and impossible. There are adherents of Shintoism in Japan for whom the Emperor has a peculiar divine meaning; a change in attitude toward him, recognition of him as a human being, like other men, will involve change of religion. It is such changes as these in "culture" to which the critics object!

Ought a culture which requires wrong modes of thought to be left undisturbed? If a culture requires lewdnesses or belittling of womanhood or enslaving of some men, does the world need this in its museum, or

is it enough that it become a memory as are most things in a museum?

It is certainly desirable that the various cultures shall co-exist in the world. It would be dreadful to have the whole race regimented. But every culture in the world has some elements which need to be given up. They are wrong and unworthy. The test of them is a pure religion, a religion which honours humanity by giving it fellowship with a pure and loving God. Such a religion will preserve good cultures and good elements in all cultures; it will destroy bad ones.

It is a missionary advocate, not a critic, who says: "For China to scrap all its marvellous, pervasive cultural unity just because it does not fit the idiosyncrasies of our restless, largely rootless, and transient mechanistic civilization, would be lunacy." (Basil Mathews, *World Tides*, p. 22.) No one wants China to do that—no missionary, least of all. Missions will never call for it. Christianity will never call for it. But many Western influences will call for it. The Chinese who have become enamoured of certain surface things in the West will call for it.

The quarrel of those who fear for the really valuable elements in the culture of other lands is not with missionaries but with merchants, investors, manufacturers, promoters. The missionaries did not open up the factories of Japan nor the mills of India nor the oil wells of Persia nor the mines of Africa. The tide of Western life simply flowed over those lands and made the change. It took place regardless of missionaries or the Christian religion. Much of the result has been for the best and for the good of the people. Whatever there is in it of evil that has come about from it is a matter of deep concern to the missionaries as friends

of peoples who, both in personal life and in social culture, are being despoiled and exploited.

This can be well illustrated in the issue at Bali. Friends of missions urge that the secular influence of the West is penetrating the island, modifying or making impossible the animistic Hinduism adopted by the people many years ago in place of their native religion, and that it is not fair to keep from the people the one redeeming and reconstructive force the West has had for its own life in the confusion of the same experiences.

In her foreword to Albert D. Helser's *Education of Primitive People* (Revell, 1934), Professor Mabel Carney of Teachers' College, New York, says of Africa that "it gives the alert missionary an opportunity to develop a system of education and a practice of Christian living which will magnify things African and enable the Negro race to make its distinctive contribution to the civilization of the world." It would be difficult to find a missionary who would not desire to see this accomplished the world around.

A recent study of *Christian Mass Movements in India* (Abingdon, 1934) speaks of the wisdom of using as many of the prevailing marriage ceremonials as possible but adds: "Unfortunately some of the most appreciated of the old ceremonials are idolatrous, while others are inconsistent with the Christian ideal of the relation between husband and wife." Clearly, these cannot be adopted by the new believers.

Engelbrecht (*Merchants of Death,* 1934) tells how the people of Japan rushed hurriedly into the business of introducing new customs and throwing over old ones, at no one's desire but their own. The thoughtful Townsend Harris, first American consul general to Japan, wrote in his diary

at the time: "Half past two P. M. Today I hoist the first consular flag ever seen in this Empire. Grave reflections. Ominous of change. Undoubtedly the beginning of the end. Query: If for the real good of Japan." Mr. Engelbrecht adds that today the arms industry is the center of Japanese economic life. It was established first, and other industries are constructed around it. Surely no missionary had any part in that! There is a common saying that more than half of the Japanese killed in the Russo-Japanese war were killed by "the little Maxim gun." This gun was invented by an American who became a British subject and pushed his invention in most lands of the world. Presumably that was good business and justifiable. But for a Christian to take the gospel to these same lands is bad business and unjustifiable! Does the Maxim gun protect the culture of the lands it reaches while the Gospel destroys them? Would it not be absurd to reason thus?

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18. It is impossible for the adherents of one faith really to understand or appreciate another faith; understanding can come only from the inside and no man can reach the heart of another faith which he does not himself hold.

This objection occurs in various forms.

(*a*) It may mean that missionaries cannot understand or appreciate the faith of those to whom they go. In that case the reply might be that they, at least, understand their own faith, and are presenting it to others without condemning the existing faith, which they do not need to understand "from the inside." Their hearers presumably understand and appreciate their own faith.

(*b*) If, on the other hand, the objection means that those to whom the Christian faith is offered cannot

understand it except from the inside, the reply is that this is just what the missionary hopes for the hearer—that he will consider the Christian faith for the excellences which he can see in it, or in its followers whom he knows, and that he will presently be on the inside himself where he can understand and appreciate more fully still the faith which he has accepted.

There are elements in any faith which can be judged by a novice; these induce him to go forward or drive him away from the faith. Later he comes upon it " from the inside," when there occurs a fuller understanding or a deeper repugnance. It must not be supposed that the " inside " of every religion is always more attractive or reassuring than its surface. It often happens that it is not until something reveals the " inside " of a religion that an adherent realizes what it is that he has been accepting all the while! Often it is an experience with a better faith which makes that revelation. An African convert was asked whether he had understood his earlier practices when he was following them. He replied that it was not until he saw them from the point of Christ's purity that he knew what they really meant. Then he saw that they were degrading and not uplifting him. Christianity had shown him the " inside " of his own religion.

(*c*) There is, however, a more profound reply. The objection is true in an important sense. The outworking of the central principle of any religious faith is pretty certain to be influenced by the conditions of its development, and these are best understood only by those who live in the midst of those conditions. But if the central principle of any faith is valid, it can be clearly grasped by all rational and intelligent people.

The objection is cleared by the fact that the Christian

faith came to our ancestors and to us and we do appreciate it; it has gone to other nations and cultures and they have also appreciated it and, with the passing of years, both we and they are coming to understand it more perfectly. It is not difficult to grasp enough of the Christian faith for a sincere start in obedience to it. After that one passes to the "inside" of it by varying stages.

(*d*) One further phase of this criticism may be mentioned. It is difficult for any man to enter understandingly into the life of another. Dr. Crawford touches on this fact in his book about his African work, *Thinking Black*. It is said of Albert D. Helser, a missionary in Nigeria, that "he is not only a real educator, but a white African, if ever there was one." A visitor to a Mexican missionary conference spoke of his doubt whether some of the missionaries present had learned to "think Mexican." They had not become absorbed into Mexican life nor had they absorbed Mexican culture and spirit. In all such cases the fault is acknowledged as one to be regretted and overcome.

Two Japanese children were talking together. "Look," said one, "who is that foreigner over there?" The other child replied, "Where? I see no foreigner." "Right there," insisted the first, pointing. "Oh," was the reply; "that man! He's no foreigner; that's Dr. Norman. He lives here." Dr. Norman was a missionary who had so identified himself with Japanese life that children who knew him never noticed any difference. Many such instances occur. Any experienced worker knows how difficult, but at the same time how essential is this aspect of missionary work. Most missionaries are making serious and constant effort to accomplish it.

19. Others have their own religions; the effort to give them our religion is unwarranted.

It may be pointed out that hardly anyone has *his own* religion. The dominant religions of the world are almost none of them indigenous to the lands where they are strongest.

The second most influential religion in India is that of Islam, which originated in Arabia. The principal religion in Japan and the official religion in Siam is Buddhism, which originated in neither of these countries, but in India. It travelled to these lands and won converts. Confucianism (in a strict sense not precisely a religion), which is widely accepted in Japan and Chosen, took its origin in China. The only reason why we have the Christian religion in Europe and America is because it travelled. It originated in Palestine from whence someone carried it abroad. When Christ ascended, there were no believers except Jews. All Gentiles or non-Jews are converts, won to it. It is not " our " religion, in a historical sense, unless we are Jews. Other peoples no more have " their " religions than we have " our " religion.

It is no unusual thing for a people to take a new point of view in religion and accept a new faith in place of the one they held before.

In some instances the new faith is simply added to the first. In Japan one can, at the same time, be a Shintoist, a Buddhist and a Confucianist; the first, as a patriot; the second in respect to religious practices; the third as a follower of an ethical system. Some would like to add Christianity as a fourth element in this constellation of beliefs. It has proved impracticable to do so, because Christianity is a faith which commands the whole arena of life, leaving no room for any other.

Mr. Gandhi thinks the fault of Christians is that they want to give Christ "a solitary throne." He cannot do this. He would seat Him among the deities or the incarnations of deity, best at some points, less excellent at other points. To this the Christian believers cannot consent. They did not originate Christ; He is not at their disposal, to be placed here or there. He is what He is, whether one chooses to have it so or not.

If this were "our" religion, we might consider altering it to suit the wishes of others. But we had nothing to do with fashioning it; it was brought to us in the person of Christ; hence we cannot change it to make it fit into another system. Our fathers, when they saw Christ, surrendered all that was in the faith they had held which was in conflict with Him and became Christians. That is what we propose to the rest of the world. It is what has already taken place in many lands, with reference to the dominating religions. The Japanese and Siamese heard of Buddhism and accepted it as something better than what they already had. The people of India heard of Mohammed and one-fourth of their number accepted Islam. If the sons of these peoples, when they hear of Christ, turn to Him, can it be forbidden them to act in accordance with the same principle? Is it disloyalty to follow the example their fathers have given them?

Indeed, if we are to argue that our Christian faith must not be offered to men who already have a religion then obviously Christ ought not to have come in the first place. When He came everybody had a religion, and was as well satisfied with it as most men in the world are today. Yet He came to bring something better, to give a new center for faith, a new outlook on God and man and salvation.

He did not force it on men, but He offered it and men accepted it notwithstanding all that it might imply regarding the faith which they had formerly held. As time went on they saw that at point after point it involved a break with the old faith; presently Christians were no longer Jews only, nor Christianity merely an offshoot of Judaism.

Whenever men try to unite some other faith with a genuine devotion to Christ they discover that soon or late a break must come. The new faith carries with it all the realities and values of the old but it has a new and germinating principle which differentiates it from the old. The effort to form an eclectic religion overlooks this essential fact about the Christian faith; it is not made up of fragments gathered from different areas and pieced together. It is a central reality in itself. It moves out from the center.

We can no more hope to make a living faith out of selected fragments of other religions than we can expect to assemble a collection of human features and parts that strike our fancy—a beautiful eye, a shapely limb, etc.—and think to create from them a living human being. It would only be a lifeless semblance of a man. Such a synthetic religion holds in it no promise. It provides only for the amalgamation of elements of religion which bear no essential relation to one another.

Yet because Christianity is a living fact it can assimilate. The faith expresses itself in terms familiar to other faiths. The early Christians took over Easter and the celebration at the end of the year which now we call Christmas, took them over and expressed their own life in them. It has been so in other lands; believers have taken well-known practices and customs

and given them a Christian meaning. Always, in doing this, the faith has to guard against becoming less than Christian; but it can be so guarded, and the Christian faith can become indigenous, making use of terms and practices native to the people.

No religion is simpler in its external practices than is the Christian faith. Its only sacraments call for the use of the essential supplies of life—water, food and drink. Wherever man can live, he must have these things; this means that all Christian requirements are available for any man everywhere. There is no language which he must speak; there are no sacred places to which he must go; there are no practices which are out of his reach. In every sending land, however, there are certain practices which are peculiar to it, and some missionaries tend to include these in their message. This can be helpful; at times it is unnecessarily burdensome to the new believers. Familiar orders of worship and styles of church architecture are apt to be reproduced in the beginnings of the new church. Where there are native ways and styles better suited to the mission land than these, they should, without delay, be adopted.

There is a further answer to the idea that a new faith ought not to be introduced where people already have some religion. Where present religions are comparatively recent, underneath them are wide strata of practice and usage holding over from an earlier day. Indeed, one of the major tasks of a student is to distinguish between what the prevailing religion really requires of its adherents and what in it is mere accretion or survival.

In Louis Adamic's *The Native's Return,* the story of his return to Yugoslavia after twenty years of absence in America, he shows that in all the prevailing customs of normal life, in weddings, funerals, etc., there are vestiges of early, pre-Christian customs.

The Roman Catholic Church did not teach the Slovenians

the practices in use at their burials—keeping all windows closed when one is dying so that the soul may not feel homeless at the first, providing wine and food so that the soul may know that it is remembered, guarding against the coming of a cat into the room lest the soul be turned into a werewolf instead of a saint. It did not teach them that a young person, dying, remains near by as a nymph until all the members of the family have died—and then becomes a true angel. Yet these ideas are persistent and would be harder to eradicate than real Christian ideas under the impact of a new faith.

So it is with all nations. Many practices in India cannot be properly traced to Buddhism or Islam, though they may be part and parcel of Hinduism, since this is a prehistoric religion in India. In all these lands there are remnants of animism and folklore, which have persisted alongside the new faiths that came in later. The prevailing religions in these lands are not yet old enough to have corrected preceding superstitions. Surely it cannot be an outrage to introduce another and better religion!

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20. The Christian faith is essentially a Western faith. After all these years of missionary effort it has never become "naturalized" even in respect to outward appearance, in other lands.

At first sight this seems to be true. In essence it is not at all true. One important fact must not be overlooked, namely, that the exercise of Christian worship and ceremonies calls for media of expression which were entirely new to non-Christian lands, never known there before the coming of Christianity.

(*a*) For instance; it is sometimes remarked that Christian church buildings in the Orient look like New England or Western "meeting houses," that they lack the "native touch" and do not fit into the background.

The service of Christian worship calls for the gathering together of large groups of people for continuous attention to an address and for group activities such as the native religions do not require. When the missionaries first went to Chosen, there were no buildings large enough to accommodate the Christian congregations. The same was true, also, of Siam. Edifices of entirely new type had to be put up. The earliest built churches did look very foreign. As time went on, however, and their purpose became accepted into the life and thought of the people, these buildings became modified in their external characteristics by native influences, and now they look natural enough. The " throne hall " of the Siamese government has few Siamese characteristics; it is largely Western and the building might stand anywhere in America as a city hall or as a State capitol. But the idea which called for such a throne hall is a modern one, not indigenous to Siam, and nothing could be more natural than that it should be built on lines used where the idea is already familiar. It is true of many national school buildings in Japan; they are modelled on Western lines because the purpose to which they are put is a Western one adopted by the Japanese. Gradually the architecture becomes modified—the building adopted becomes a building adapted.

(*b*) A similar fact emerges in the matter of music. Observers often comment on the use of Western hymns in church services in the Orient. Why not use native airs and tunes? But the Christian faith has introduced corporate singing, the custom of whole bodies of people singing the same tune not in unison but in harmony. For this there is no provision in native practice.

If large groups of people are to sing hymns in four-part harmony, as many Christian congregations do, then the familiar scale of the land must be changed from the five-

tone (pentatonic) scale to the eight-tone scale used in the West. It is quite as easy and natural a scale as that of the East and is the only scale capable of harmonies and suited to group singing. In due course native tunes will take shape, but at first most of the airs sung by the people are connected with words and ideas not suited to Christian worship. When a visitor commented on the fact that native tunes were not yet used in a certain place, a returned student from America explained that it was as though in America the churches had to use such tunes as "A Hot Time in the Old Town" or the "Stein Song" for their worship. It would require time for the tune and the words to be disassociated in the common mind. He added that several excellent tunes would some day come into use, but that now they were inseparably connected with lewd words and not usable in worship.

The result is that one hears in Oriental Christian worship tunes with which he is familiar in the West and they make the worship seem less indigenous and national than one could wish. In due time this will be changed and the new music will become as suitable and natural in its characteristics as has the architecture. Every new hymnal brought out in the Orient reveals changes in this direction.

This brings out the fact that the Christian faith only *appears* exotic, that it is not so after the first necessary modifications in national practices are made.

If it requires something which the nation does not use, at any rate it requires nothing which the nation cannot use as naturally as others do, nothing which cannot become familiar and practicable. Church buildings fit into the Siamese landscape as easily as into any other landscape, once they have come into use. Chinese voices can sing the eight-tone scale as easily as the five-tone scale, once it has been introduced.

No young people in America can sing the new scale better than those in Japanese or Korean schools, though their fathers and mothers have trouble with it when they first attempt it.

The Christian faith is as natural to China and Siam and Africa, when it has won its believers, as it is to America and England. In these latter lands it has built up a series of practices and social customs; it must have time to do so in other countries. In the meantime, however, we should use existing customs as widely as possible, gradually modifying them until they become really suitable for Christian relationships without sacrificing wholly their distinctive characteristics.

II

CRITICISMS REGARDING MISSIONARY PERSONNEL

21. The type of missionary sent generally is not the right one. They are selected for devotion to convictions which they think are the only true ones and they tend to be more assertive than appreciative. Hence they seldom win the confidence of their fellow-nationals who reside in mission lands. Also, they stand as critics of accepted customs, hoping to change them according to ideas of their own.

(*a*) There are many qualifications for missionaries. In any of these a mistake can be made and the wrong person appointed by any agency. Certainly conviction is necessary if one is to cross the sea and give one's life in missionary service, but arrogance and assertiveness are not necessary; they are grave faults.

Unfortunately, they are common to all lands. Moreover, they do not grow out of any real assurance. On the contrary, they generally betray a lurking doubt regarding the strength of one's position. All appointing agencies seek clear and definite conviction in candidates, but most of them would instantly discredit a candidate who voiced his convictions arrogantly or assertively.

(*b*) The relation between missionaries and their fellow-nationals in mission lands is a perennial problem. It ought to be a much more helpful one than it

sometimes is. If this lack is the fault of missionaries it is to be doubly regretted, for they ought to have the ability of accommodation to others. It must be sadly confessed, however, that some Western nationals live a life so inharmonious with Christian ideals that people who are there in the interest of those ideals must find it hard to get on well with them. The fault may not be with missionaries.

When missionaries work among crude populations, the type of fellow-national whom they meet is sometimes of the very worst kind. In New Guinea, as Dr. Abel was approaching a group of natives, a plan was hastily made to attack him, the women and children meanwhile fleeing into the bush. As he came near enough to be recognized, a general cry went up: "It isn't a white man; it's a missionary. Come on back; he will do us no harm!" There is no mistaking the implications of that scene. Nansen felt that the contact of the Eskimos with the civilization of Europe had been so hurtful that it would be well if all Europeans withdrew. But does anyone suppose that missionaries had introduced liquor and gambling and syphilis? Missionaries could not possibly hold the favour of some Western visitors and residents and continue to be Christians.

Professor E. A. Ross (*The Changing Chinese,* 1911) has several urgent paragraphs on this divergence of interest.

He counts the stubborn animosity of the port-city foreigner toward the missionary really unaccountable, but he then gives a series of reasons which are little to the credit of the anti-missionary, together with three instances of errors committed by missionaries and deserving censure. "The rancour of the critics springs from the deathless feud between the worldling and the idealist. Free from home

restraints, many a merchant, shipmaster or customs officer on the China coast lets himself go and sinks into a life which obliges the missionaries to shun and avoid him." This is the word of a sociologist with no missionary theory to support. On the African West Coast the agent of a large European Company berated the missionary for taking away three of his best salesmen. He said he had to keep his store open on Sundays and since they had become Christians they would not work then. "You can't do that," he exclaimed. The missionary replied: "You're right, sir, of course I can't, but the Lord of Christian young men can; when He calls, real Christians follow." What opinion would this merchant be likely to express about missionaries when he was on furlough?

But such extremes should always be cited with great caution. They are by no means universal. It can be said with enthusiasm that the relation is often excellent, each group making effort successfully to understand and aid the other.

In early days when missionaries were apt to be more assertive than they were later, Mr. James M. B. Sill, then U. S. Minister to Korea, said: "The missionaries here are a strong, level-headed, efficient body of men. . . . I have had the greatest pleasure in associating with them. Some people say that missionaries are a troublesome lot, but I have never seen men as easy to get along with. I think highly of them."

(*c*) Missionaries, by and large, will always seek to understand and interpret the practices and convictions of the people among whom they live and work. There are exceptions and in a given situation they may seem so numerous as to become the rule. There are rebellious and controversial groups whose attitude is wholly

iconoclastic. This is to be regretted and should be corrected.

Sometimes criticism is applied to practices normal in the West but strange to the East. The freedom of single women missionaries, the admission of men physicians into sick rooms of women, the common family meal and such customs are illustrations. (Some critics grow absurd about this. Sidney Brooks, for example, says: "The Chinese cannot for a moment be brought to believe that women who worship in the same church alongside of men can possibly be moral." Mr. Brooks never heard that from a Chinese; he picked it up in a hotel lobby.) But the general fact of wide divergence of Western customs from those of the East remains. There have been instances of disregard of the divergence which are to be sharply condemned, but in general the practice of missionaries is not open to that condemnation.

It cannot be supposed that missionaries would want to disturb existing customs when these can be reconciled with or adapted to the Christian mode of life. The Christian faith has always been receptive; it has taken into its life many practices and customs which came in its way as it spread.

It gathered up a pagan festival and made out of it the Christian Christmas; it took over a spring festival and we have Easter. No one could observe the worship of believers in different lands without noting how many racial and group customs have taken their place in the program. Certain observances in China having to do with respect for ancestors have been taken over by the Christian Church. There is no violent break with some of the African customs which are indigenous to the natives and which, in new significance, can readily be accepted by the Christian faith. There is much in current missionary literature which bears

this out. The little book, *God's Candlelights*, by Mabel Shaw, is a clear presentation of it in relation to Africa.

Few missionaries would wish to standardize their own ideas, requiring new believers to conform to their ways, and those few should alter their program. That is a distant and not a near-by judgment which condemns missionaries for trying to disturb conditions for the sake of disturbing them, or for trying to impose their own ideas on the newly-developing Christian Church.

If the people in sending lands would let the missionaries alone, without deciding for them what they must do, the case would be much simpler, but there are supporters at home who insist that the practices and procedures of their familiar churches must reappear in every land where missionaries are supported. This is a serious limitation under which some missionaries labour.

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22. Missionaries represent the less cultured group in society, some of them being crude and unprepared, unable to present to the people of other lands the true aspects of the Christian faith which modern knowledge and culture have revealed.

Such a generalization cannot be defended. There are missionaries of whom it is true. There are quite as many home ministers of whom it is equally true. Few Christian workers have and use more opportunities to bring their ideas up to date than foreign missionaries. Furloughs occur in most missions regularly and are widely used for study and better equipment.

Some missionaries, to be sure, representing certain groups at home, tend to despise human culture, resting the argu-

ment on the familiar words in I Cor. 1: 26–31, " not many wise, . . . but God chose the foolish things of the world," etc. Those words were written by the most highly educated man in early Christian history, and would never justify neglect of the very best mental and spiritual equipment. It is easy to generalize about missionaries and when one is found below par, to think of all missionaries as being like that one. But they are not.

By and large, missionaries represent a cross-section of the social order of Western lands, with a major representation from the upper groups. They come from all groups except the lowest.

Most missionaries, also, are more concerned with the deep and unchanging elements of the Christian faith than with the changing accents of the times. Often they know these cultural changes well, but their work is not concerned with them. They are not in the field to spread Western culture.

The work of many of the missionaries takes them for long periods of time away from the " culture " of the West, and it would not be strange if at some points critical observers should find them indifferent to the very latest ideas of " polite society." But they have something better: they have character, and that, in the long run, goes further than " culture "—or even culture. The solidity of missionary culture can best be estimated by observing the history of their children. They seem to have " the root of the matter " in them.

The " true aspects of the Christian faith " revealed in modern culture will come to light in non-Christian lands as soon as those lands reach the stage where such culture is possible. Meanwhile it is vastly more important that they receive the essential elements of

the Christian faith which have produced modern culture. These most missionaries are well equipped to furnish.

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23. The type of Christianity which most missionaries try to propagate is outmoded in their own lands. They are generally conservative, dogmatic and arbitrary, teaching ideas about the Bible, sin, salvation, the future life, etc., which have been abandoned by thoughtful people in Christian lands.

Of course that depends on the standards of the observer and critic. There are a great many missionaries; it would be strange if all of them satisfied all critics with their teaching. But to say that the body of Christian truth propagated by missionaries is outmoded in Christian lands would be to say that these lands had ceased to be Christian. There can be no doubt that the main supporters of the missionary enterprise are earnest adherents of what some observers count over-conservative religious convictions. It is exactly these convictions which challenge their holders to communicate them to others. If those who consider them outmoded wish to propagate others there is no reason why they should not do so. But little evidence of this desire is forthcoming, however!

It will be noted by the reader that this criticism is the exact opposite of a frequent charge made against missionaries. Ordinarily they are accused of holding too lax a view of these essential truths. Neither criticism is true to the facts. The majority of missionaries in the field represent those positions in American religious life which are the aggressive ones, seeking to make Christ known as they have found Him to be in

their own study and experience. In so far as these positions "have been abandoned in Christian lands," those lands have ceased to support missions.

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24. Missionaries live too easily. Their homes are so much better than those of the people and their scale of living is so much higher that they exercise a kind of lordship which nullifies their teaching. They ought to live more like the natives. Instead, they have servants and equipment and modes of travel which are far beyond the natives. This is expensive and hurtful.

This is such a relative matter that it is difficult to discuss it. Missionaries do live better than many nationals but of course nothing like so well as some of them. This is true, at least, in most lands. The scale of living of many Indians, Chinese, Siamese, Japanese, is immensely higher than that of any missionary. It may be less satisfactory to Westerners, but in the opinion of the people of the land it is far better. The poorer people live on a low scale; hence, missionaries often seem to them very rich.

"Rich" and "poor" are relative terms. A gentleman who had spent two years in the Orient said (May, 1934) that missionaries in general do not live as well as the average American farmer; that neither their homes, their clothing nor their household arrangements can compare favourably with the average standard in America or elsewhere in the West. To be sure, this is a comment of only one observer, but it would be borne out by most observers who judge by Western standards instead of the standards of the poorest sections of a mission land.

(*a*) So far as housing is concerned it must be remembered that most missionary residences are special gifts of friends who want the workers (often their daughters, sons, friends) to live well. Money given to missions is seldom put into housing for missionaries; almost all of it is used for other specially designated purposes.

(*b*) There is real danger that in housing, mode of life, travel, etc., the standards of missionaries may be high enough to separate them from the people among whom they work, at least from the poorer ones among them. That is also a danger of every pastor of any good-sized church in America.

There are American manses in which the poorer members of the parish do not feel at home. An over-fine manse is seldom made possible by the pastor's salary! Sometimes he has private means, or friendly aid has enabled him to furnish his house better than others can do. Sometimes a legacy from a member of the church has thus burdened him. Pastors regret this when it occurs. Many missionaries, likewise, find themselves over-housed and gladly simplify their living whenever it can be done. No missionary salary would explain such a situation.

(*c*) It should be added that a relatively high standard of living on the part of the missionaries has this advantage, that it challenges the people to adopt better standards of their own. The poorer people of mission lands live unworthily, on levels which should be changed and raised. If missionaries adopted this mode of living they would be below the point of effectiveness and right witness to Christ. The lower level should be lifted.

When it is said carelessly that missionaries ought to " live as the natives live," the best reply is that most of the " natives " ought not to live as they do; and that they will not do so when the ideals and impulses of Christ have wrought their work in them.

(*d*) In addition, the question of health must be considered. The nationals have lived in their lands from infancy and are physically and socially adjusted to its conditions. Missionaries go to the new land in early maturity, when their physical systems are already formed and when adjustment is much more difficult. It is safer for the human body to adjust upward, into better and more comfortable modes, than downward.

Chinese or Africans coming to America can accommodate themselves to American ways of living far more easily and safely than Americans of the same age who go to China or Africa are able to do. In all respects the general scale of physical living is lower there than here, more taxing on endurance.

In short, the criticism is sometimes just, but only in exceptional cases. As a usual thing the standards of missionary living are simpler than the average in the lands which they represent and are not higher than right example and physical health require.

If this wise use of a better scale of living makes a missionary domineering or " superior," that is a grave error and should be corrected in every instance. The fault is not necessarily connected with his scale of living, however, but is often a matter of disposition. Such a worker ought not to be on the field.

25. Western Mission Boards refuse to send the nationals of mission lands back to their own countries as missionaries, though they would naturally be better workers than foreigners. This is poor policy; some givers feel that money would be better spent if the missionary force were made up largely of such workers. A very effective American minister phrases it in this way:

"We have not pushed the nationals to the places of leadership which they deserve. We have looked upon them as incapable of doing what an American can do. Our representatives take four or five years to begin to understand the language and another five years or more to know the minds, customs and ways of the nationals. On the other hand an educated native can step into the field and begin work at once."

If the grounds for this refusal were as here suggested, it would be an unjustifiable practice. In every land, by this time, there are national believers far more capable of most Christian service than missionaries.

Their number is not yet large, but they are present practically everywhere. In this all Boards rejoice and they welcome the coming of skilled and trained nationals into places of fullest responsibility. The work really belongs to them. Missionaries are temporary and anticipate the completion of their share of the work.

In some lands nationals are now carrying major responsibility, with missionaries in many cases under their guidance. This will come about everywhere in due time.

Mission Boards have often brought to America or Europe promising and capable nationals, and have financed

their advanced training on the definite understanding that they will return to their lands and be the real leaders of Christian work there. Often they provide financial aid to take them back to their lands, knowing that often they can do better work than any new missionary sent out.

Refusal to appoint them *as missionaries* carries no implication of their inferiority. It recognizes the simple fact that they are not *sent* to their lands,—(a meaning inherent in the very word "missionary,")—but that they *belong* there and ought not to be confused with those who by birth and tradition do not belong there.

Some Western Boards make no distinction in their field organization between nationals and missionaries. They maintain a business organization simply for administrative purposes, but the real Christian organization includes nationals and missionaries on equal terms. Other agencies maintain their missionary organization intact but are in organized coöperation with the national bodies of whatever kind. They follow this policy with no thought of superiority but in recognition of the temporary nature of the place of the missionaries and the permanent relation of nationals.

A "sent" religion has always to combat the impression that it is foreign. If its workers are maintained and directed from over seas this impression is deepened. Missionaries are meant to give place as soon as possible to nationals. Anything else will deepen the stamp of "foreignness" on the Christian faith.

Many sagacious missionaries take a strong stand on this issue, feeling that the distinction between foreign missionaries and nationals *should* be maintained. One of these writes: "National ministers and other officers should not

be made independent of the National Church as to support, thus creating two classes of workers—those dependent on the National Church and those dependent for their support on outside organizations. For outside bodies to have the decision as to the men to be employed and their salaries is to deprive the National Church of its independence and to develop a Church neither independent nor indigenous."

Another missionary, a veteran in service who is deeply loved by the people among whom he has lived, says that so far from sending nationals out as missionaries, he questions whether any national ought to be employed by any mission or to receive any funds from across the sea!

"I believe all our work, educational and medical as well as evangelistic, should be thus related to the Church and the chief business of the mission should be to create a Church that will be able to take it over."

There is almost universal testimony that the plan of sending out nationals *as missionaries* has worked out badly when tried. The reason for this lies partly in the fact that they have become accustomed to standards of support which the Church cannot afford for years ahead. In part, also, it lies in the un-wisdom of creating a false distinction between nationals. Furthermore, the fact is that many nationals trained in the West are unfitted to undertake work among their own people.

A number of instances of this unfitness can be found in President Palmer's *Orientals in American Life* (1934). They can be multiplied by any observer in mission lands. "In the thought of the Japanese church," writes one of

these, " a Japanese evangelist *in the mission* would be more of an ' outsider ' than any of us missionaries."

It is not at all certain that a national, trained outside of the country, would be acceptable to his own people. He often has more prejudice to break down than has his missionary colleague and he would virtually always have the issue between himself and his fellow-ministers of the National Church to meet. This does not imply his inferiority; he may easily be far superior to any missionary. But precisely because he is of the land and the people it is to them that he ought to be related, rather than to a body far away which supplies money and maintains a certain amount of direction.

One could discuss here the whole matter of subsidies to national churches. It is one of the vexed problems of missionary life—how much money, if any, shall be used to maintain these churches, their ministers, their programs, their institutions. Missionary opinion ranges all the way from absolute refusal to use any money at all for direct aid to a national church, to a generous use of funds, on the ground that the national church is poor and cannot pay such salaries as the workers really need. But all agree that the ultimate purpose is to develop a self-supporting church in as short a time as possible.

The whole matter is discussed fully in Dr. Arthur J. Brown's *The Foreign Missionary,* 13th edition, in a chapter on " The Missionary and the Native Church." This book makes it plain that missionary administrators have never been indifferent to the problem of sending nationals as missionaries, and that their policy against it is a reasoned one, not resting on any idea of their inferiority.

26. Missionaries should accept all the risks of their spiritual errand and renounce all dependence on the governments of their own lands. Military support of missionary claims or rights in property is a union of Church and State which is undemocratic. It embroils nations in needless conflict.

There are replies to this:

(*a*) The first is that there is no logic in the suggestion of renouncing one's citizenship because one is a missionary. A man who goes to Shanghai to open a saloon may keep his American citizenship without question, while another who goes to preach the Gospel of Christ in Shanghai should surrender his citizenship! Just why? Why is a spiritual errand less worthy than any other? Has not a citizen a right to go about the world on any peaceful errand and still remain in good standing in his own nation?

If an American in Japan is accused of a crime, he can look to his government for protection only in case he is threatened with injustice. He may not claim exemption from the laws of Japan. Is there anything to complain about if a missionary should ask for protection against injustice? In lands where extraterritoriality is still operative —a situation which missionaries strongly deprecate—an American may claim protection against judicial procedures of every kind. This he does because he is an American citizen, not because of his occupation in the particular land. Why should a missionary act differently on this point from any other law-abiding American citizen?

If a business man finds his property unfairly sequestrated, he looks to his government to secure justice by methods not against the laws of the land but in

conformity to them. Far more trouble has occurred between nations over commercial claims than over any missionary conditions. An American who becomes a missionary has exactly the same rights as any other American in another land.

(*b*) The second reply is that most missionaries desire and have emphatically requested that no "gunboat" protection shall be given them, and especially that no reprisals shall ever be sought from nationals for any injury done to them. They ask no protection for their *missionary* work as such. It has long been the practice of Protestant Mission Boards to refuse to accept any indemnity for the life of a missionary. They cannot always prevent the families of a missionary who has been killed from asking for indemnity, but so far as their influence goes, it is set steadily against such claims.

Because missionary property is held solely in trust for the good of the people, it sometimes happens that if it has been wantonly destroyed in a riot, a request is made for its re-establishment. But just as often the request is waived, since it is apt to bring hardships on innocent people who had nothing to do with the matter.

As for missionaries themselves, the action of the Jerusalem Council (1928) was clear and decisive to the effect that such protection was not desired and would not be asked. A missionary who was present speaks of the action in these terms:

It was a high moment when we asked that the message of the missionary should not be complicated with the sound of gunboats, that we desired to go at our own risk, that if we perished we perished, but that the truth we held and

proclaimed would not perish but would live on with greater power. We were discovering our original weapons—we would overcome evil with good, hate by love and the world by a cross of suffering. We would believe that our strongest backing would come, not from self-asserting Cæsar, but from the self-giving Christ. (Stanley Jones in *The Christian Message for the World Today*, pp. 184, 185, 1934.)

The missionary has complete right to all the protection available for any other citizen of his country. But one of his highest rights is the right to renounce such protection as he might properly claim. Consuls of Western powers will testify that missionaries are not apt to claim personal protection except under strong official insistence. One board had an earnest appeal from its own government to send orders to its missionaries that they must obey the rulings of the officials of their home government in mission lands. They seemed too ready to renounce their rights. For every case where missionaries have claimed their "rights" as citizens in time of danger, a hundred can be cited where they have renounced them in order to stay with their work and their people.

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27. Missionary work as such is no longer a life task for young people: (*a*) because of the growth of the native Church and the voice it should have in the coming and the staying of foreign workers; (*b*) because of the uncertainty of support by the home Church, which is increasingly preoccupied with duties that lie nearer by.

This is a question which is vital to pastors and other friends of young people. It rests on only a partial survey of the facts in the case.

(*a*) The assumption is that the distinctive work of missions will some day be finished. Where this is already the case, the workers, naturally, are glad. But there are not very many places or sections where the National Church is yet strong enough to take over the work under its own direction and, even in these, there continues to be a cordial welcome for missionary aids at points where their background and training make them valuable.

There are special lines of service—religious education, rural work, teaching, direct evangelism, preparation of literature, etc.—in which the new churches will need help for years to come, and which offer life work for young people of the right spirit. No one in any field questions the need for such workers. It will take a long time to train in the field itself sufficient nationals. Such service, to be sure, calls for a spirit of fellowship rather than the attitude of leadership necessary in primitive Christian conditions. Leadership must be increasingly shared with converts of the land itself.

Unhappily, many wide mission fields have no self-conscious and self-directing Church as yet and, while we may hope for more rapid progress in the future, it is quite certain that none of the present generation of young people will see the end of distinctive missionary work around the world.

In remote places, some islands of the sea, some far interiors, actual pioneering work is still to be done. This stage is largely passed in many lands. Mission work moves on, as it should, from service for people to service with people. If such service is needed in strongly Christianized lands, it is all the more needed in lands where Christian influence is still small.

In no "mission land" have the people said that missionaries were no longer wanted. They have merely expressed the desire that missionaries come to them on a basis of equality and adopt the right fraternal relation to already existing Christian forces. This would not shut out any missionary who has the right attitude.

The fact that the people of the National Church will have a voice in the appointment and continuance of a worker is no more baffling than the fact that the people of a church, or of some local official body, determine the continuance of a pastor or other church worker in America. There are men who will not enter the ministry because of this limitation. There will be men who will not go into missionary work for the same reason. Others need not fear to enter it. They can trust the understanding and spirit of those with whom they will work.

(*b*) The objection implies that most of the world has already been reached with the Gospel of Christ. This is far from being the case. No one could possibly read the volume by Dr. Robert E. Speer (1926), *The Unfinished Task of Foreign Missions,* without realizing that the Church is not anywhere near the end of its task. Beside the actually unopened lands, there are vast interiors and remote areas, so little touched by Christian influences that it is almost as if nothing at all had been done there. It can be asserted that the greater part of the inhabitants of the globe have never yet adequately heard the message of Christ and His salvation.

(*c*) As to the falling off of support, it may be said that the home Church should not be judged in times of emergency and depression. There is no more in-

dication of loss of missionary support than of loss of support for every other good cause. Contributions have kept up as well, relatively, as in any phase of church work. There is no real evidence that the followers of Christ are indifferent to His own command or to the need of their fellow-men.

As the need for augmenting the missionary force lessens, as of course it will do with the years, the support of the Church is apt to be more and not less adequate. The Church is not going out of its proper business, and mission work is a large item in that business. Young people need not be afraid to equip themselves well for missionary work. Its future is no more precarious than is that of any other calling for which a person may prepare, and if God calls, He will provide the place for work. If one stops to think too much about future support one is sure to confuse the real issues of life choice. In the old saying: "It is living a life that counts, not making a living."

III

CRITICISMS REGARDING CONDITIONS IN HOME LANDS

28. There are dire needs at home, in every Christian land. These needs show either that Christianity is ineffective or that it has not been applied. In either case, our duty is here until these evils are corrected. Does not our Lord bid us cast out the beam from our own eye first?

True: but He goes on to say that we shall then be able to see clearly to cast out the mote from the eye of our brother (Matt. 7). Casting out our own beam is not an end in itself; it is a preparation for a larger and more helpful task.

This saying of our Lord would apply profoundly to us if we were taking the evils of our own lands placidly, making no attack on them, waging no campaign for their correction. But this is not the case. Christian believers are far more concerned for the evils of their own lands than for those of any other land. They are in the thick of mighty movements looking toward their correction. There are hundreds at work in America for every one in mission lands. But the correction of evils is not an act performed and finished within a given period; it is a process, sometimes longer, sometimes shorter, but still a process. And it is under way in all Christian lands.

We have said nothing in mission lands which we have

not said earlier and more forcefully at home. Our sins shame us deeply and we confess them. Indeed, it has been a part of our message that all men need the same redeeming Gospel of Christ. Nobody has so achieved life's victory that Christ is not now his Saviour. If we were perfect and went out into the world to tell people how to become like ourselves, it would give our whole work an air of superiority which would spoil it. And yet nothing ought to lessen our sorrow that mission lands can throw up to us the fact that our Christian faith has not yet taught us how to live together in peace, either as nations or, more shame to us! even as believers. When it was suggested that the hope of cure for the Hindu-Moslem strife in India lay in the spread of the Christian faith, an Indian paper utterly repudiated any such idea: "It is too sadly true that whatever else Christianity may have done for the West, it has not taught men to live there in peace. The miserable divisions in India provided one of the greatest opportunities Christianity has ever had of inculcating its message of goodwill, peace and the forgiving spirit. Precisely here has been one of its most tragic failures." This from India! Alas, that too often is it deserved! China could have said it. Let not the charge be minimized!

Moreover, the process of social correction is further along in Christian lands than it would be had we not taken on our hearts also the woes and needs of others. This has sharpened our sense of the need at home. All we are doing in missions is to start in other lands the process which we are steadily pushing in our own.

Of course in one sense there is no "Christian land"; there are only more or fewer Christianized individuals in different lands. In so far as we have been able to clear our own eyes we are in duty bound to help in clearing the eyes of others. If we have found some way of changing the

unworthy status of womanhood, we ought to help in changing it in other lands. If we have found the secret of a happy family life where children have their chance, we ought everywhere to help in the same problem. If we have found the true way of coming into right relation with God, we owe it to the rest of the world to help it in its search for God or its indifference to Him.

This is precisely the attitude we take toward those lands in other lines of human endeavour.

When we find a cure for a certain disease, we do not first take care of all the cases of that disease at home before we let others know about it. No, we start the process of cure here and, at the same time, help to get it started everywhere else. It would not be decent to wait till we had cured up all the typhoid or malaria or tuberculosis in America before starting to do the same thing elsewhere. As a result, disease all over the world is being got rid of with remedies discovered in America.

When we found a better way of lighting houses and streets, we did not wait until every house and street in America was properly equipped before passing on the method of electric lighting to other countries. While we pushed its use in our land, we started it also in other lands, and villages and hamlets, now, all over the world are using electricity in ways first shown in America. Like examples could be multiplied. A process is nowhere finished; it is everywhere begun.

And so it is with the influence of our Christian faith or, more properly speaking, of Christ Himself in the world. Nowhere is any land fully Christianized, nowhere are all evils corrected, nowhere are all people

brought to Christ; yet everywhere in America the work is under way; the process is begun and is being pushed. We have been too Christian, too decent, to wait until all our troubles are ended, all our evils corrected, before passing on to others our knowledge and opportunity. We have started the process, and everywhere local believers have advanced it.

It will not be the work of missionaries to bring any land to Christ; that will be the task and privilege of the national believers. The missionaries are merely starting the work, gathering groups of believers here and there, and guiding their early steps in the way of Christ. With that, the purely missionary work is done. With the exception of a few places, this point has nowhere yet been reached. From these fields the missionaries are ready to become subordinates or to withdraw. In many parts of India, China, and Japan leadership has passed, as it should pass, into national hands and missionaries are no longer the leaders; they have become the helpers.

If the work in the foreign field interfered with work in the sending lands, the case would be different. But it does not. Neither the money spent abroad, nor the lives lived there, can be said with any reason to be necessary at home. Both money and workers are only a tiny percentage of that which is devoted to lands already strongly influenced by the Christian faith.

Can anyone pretend that we need in America the additional ministers who would be available if all missionaries were recalled? Is there any serious shortage of teachers for our American schools? Are we suffering for lack of the doctors engaged in missionary service? Of all Christian giving, about three per cent goes to the foreign field; ninety-seven per cent is spent in America. Can we say, in any sincerity, that we need this added three per cent in America?

In all the world there are about 27,000 missionaries, men and women who are spending their lives in other lands under appointment from their Christian brethren to make Christ known and to start the process of bringing about the fullness of the will of God for human life. This includes everybody in the field, ministers, teachers, doctors, wives (who are always missionaries as truly as their husbands and, often, much more effective), agriculturalists, industrialists—everybody who is there for the sake of Christ and the people among whom they work. This is the number from all sending lands in North America and the Continent of Europe, the British Empire or anywhere else. When one thinks of the multitude of benevolent and Christian agencies at work in all these sending lands,—the Sunday School teachers, the pastors, the church officers, the Christian schools, the Christian hospitals,—when it is remembered that more than one denominational group has as many full-time Christian workers as there are in the entire mission field, it becomes little short of absurd to pretend that we need to withhold missionaries in order to attack vigorously and successfully our own problems of whatever kind.

Missionary advocates are sometimes reminded of Paul's word that " if a man provideth not for his own and specially for his own household, he hath denied the faith and is worse than an infidel." Paul does not suggest, however, that if a man does all this but nothing more he would be any better than an infidel. Any decent infidel will care for his own; he needs no urging to do that. But it is precisely when a man passes beyond this point of caring for his own—as of course he must do—that he ceases to be an infidel and becomes a Christian. To care for America and our own communities is our undoubted duty, part of our Christian task,

but it is not the whole task; it is only the beginning of it. It is when we pass beyond the limits of that task that we enter into the full field of Christian service.

When it is urged that local church work needs all the funds that can be raised, this can mean only that the methods of raising money for Christian service or the ways of expending it need to be changed and improved. It can be argued with force that the benevolence budget of a church is exactly what justifies its expense budget.

One must stop to ask seriously what it is that warrants the cost involved in maintaining a church. If it is conceived of solely as a place for the service of a group that gathers there Sunday after Sunday—a group which could in almost all cases be cared for by other churches if this one should pass out of the picture—one wonders whether the cost is not greater than is warranted. But if the church is a center of influences reaching out to all parts of the nation and, beyond that, to the whole world, then the labour and sacrifice required to maintain it are defensible. Inspiration for home support can be drawn from world service if people can grasp the logic of the Christian faith.

It should be added further that evils know no geographical boundaries. If it were possible to clear any Western nation of all its evils this year, we would find them renewed the following year by contagion or importation from other nations where evils had been neglected.

This was illustrated during the spring of 1934, when Archbishop Tourain, head of the Armenian Apostolic Church, was brutally murdered in the Church of the Holy Cross in New York City. The trouble did not originate in

America but was an echo of a disturbance far across the sea. The *New York Herald-Tribune* commented editorially on the occurrence, as a conspicuous instance "among uncounted examples of how old world political differences, grievances, feuds, religions and social strife are transferred to this country to become causes of disturbance and swell our records of crime." It closed its statement with these words: "But for something that happened in far-off Armenia, this country would have been spared the reproach of this sacrilegious instance of ultra-lawlessness, the difficult task of ferreting out the suspects among an oath-bound society, the cost of the trial in time and money—an entire exhibit that will be cited as evidencing damningly lack of respect for law and human life in America's social order."

Further proof of this is shown in the assistance which is being given to our criminal classes by unscrupulous elements in other countries.

In a famous kidnapping case of 1933–34, the criminals were found with a machine gun. "The domestic manufacture of machine guns in America is under strict supervision, so that the gangsters can no more get their 'choppers' and 'typewriters' from American gun makers. The Department of Justice agents believe that most gangster machine guns now come from Belgium, and there are no legal means by which this traffic can be stopped." (Engelbrecht, *Merchants of Death*, p. 247, 1934.)

Only the very youngest among us can fail to realize the meaning of the opening sentence of a notable article in the *New York Times* of July 29, 1934:

A look back over the past twenty years in America is enough to show that our national life was completely transformed by a war originating 3000 miles away, the onset of

which we regarded with shocked incredulity and in which we at first believed ourselves to have no possible stake.

It is too late to avoid the contagion of social evils of any part of the world. We are all thrown together now, and there is no way of escaping the bearing of each other's burdens. They have become the world's burdens. We shall all be saved together or we shall perish unitedly. It is idle to talk of correcting the evils of one part of the world while those of other parts are allowed to go on uncorrected.

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29. Until Christians can agree among themselves about their faith it is impertinent for them to go to other nations with that faith.

Christians certainly dispute more about their faith than is seemly or necessary. In so far as they carry disputes to their mission fields they weaken their message.

(*a*) But this very disagreement becomes a kind of guarantee to new inquirers that they are not being invited to a hard-and-fast system in which all freedom is sacrificed or surrendered. Here is no faith to be imposed on new believers in terms settled by those who bring it.

In this, to be sure, it is like all living faiths. Every religion of the world suffers as seriously as does Christianity from divisions among its adherents. There has been more bloodshed among adherents of other faiths because of their differences than among Christians—though it is true that the shame of these differences is greater in a faith whose central duty is love to God and to one's neighbour. Most

of us exaggerate the adverse effect of denominational differences on missionary work. Such differences are no novelty to adherents of other faiths; one trouble with them is that they make the new faith seem too much like their own! As a matter of fact, the divisions of Christians have worse results in America than in mission lands. There is no excuse for them in any such numbers as exist. Let there be no defence against this inexcusable folly of Christians!

(*b*) As a matter of fact, Christians are more nearly agreed in their missionary program and message than at any other point. Their efforts are far more consolidated in mission lands than in most Christian lands; groups of believers have united in larger measure than among ourselves; missionaries conduct more union institutions than we can conduct here. They come nearer to illustrating our Lord's word about One being our Master while all of us are brethren than we do at home.

Any informed Christian must sadly acknowledge that in individual instances the above statement has to be qualified. One finds missionaries in some fields who take time off from their legitimate work for attacks on fellow-missionaries with whom they do not agree—with whom perhaps they ought not to agree. This strife represents, as a rule, clashes between personalities, no real antagonism between groups. But, in any case, believers and non-Christians must look upon the unseemly spectacle with mixed emotions!

(*c*) The largest organization of Christian agencies (including most types and kinds of agencies) in the world is the International Missionary Council, with headquarters in London and New York, composed of working missionary groups in most of the Christian

lands. The largest interdenominational agency in America is the Foreign Missions Conference of North America, with headquarters in New York, comprising the vast majority of missionary agencies of the whole nation.

(*d*) On the field four types of relationship exist among Christian missionary agencies:

(1) *Competition*—a rare and rapidly disappearing condition, existing now only where a few agencies think they have some essential truth omitted by the others, without which salvation and Christian character cannot be achieved.

In spite of all that can be done, the Roman Catholic Church will not recognize Protestant missionary work and enters any field without scruple, often with divisive results. The Roman Church might counter with a protest against Protestant work carried on in Latin America; but there is enough work in Latin lands for those not reached or held by the Roman Church to justify all Protestant effort. In addition, one must reckon with the fact that in Latin America and the Philippine Islands there was no sixteenth century Reformation to challenge abuses and superstitions in the Roman Church. Some small Protestant sects insist on their right to go anywhere and establish work right alongside of existing Christian work. None of the major bodies of Christian believers would do this.

(2) *Comity*—whereby territory is so divided that each group works in its own sphere, keeping its hands off the territory of others. This is the method usually employed in the field.

It is generally recognized that large cities or major centers of population have room in them for churches of various

types, so that in Shanghai or Tokyo or Bombay, as in New York or Chicago, there are churches of several denominations. But in mission lands, in general, responsibility for the field is divided and competition rarely exists.

(3) *Coöperation*—whereby missionary agencies unite in maintaining institutions and lines of service necessary to all of them but burdensome for any one of them alone.

These include schools, hospitals, theological institutions, Christian literature societies, mission presses, social service centers, and the like. The Presbyterian Board of Foreign Missions, as a typical missionary agency, lists nine pages of such institutions in its annual report (1933). Any plea for coöperation finds ready response among missionary workers.

(4) *Consolidation*—where separate identity is lost and an organic union occurs. This appears rarely, as yet, among actual missionary agencies but it is common among the Christian groups formed through these agencies. In many lands the total results of all missionary effort have been formed into single churches, all differences being somehow gathered up into a common unity.

For example, in Japan the work of four Presbyterian Missions is consolidated in one wholly independent Church of Christ. In the Philippine Islands the United Evangelical Church continues the work of the Presbyterians, the United Brethren and the Congregational Missions. Similar consolidations have occurred in India, China and elsewhere.

All these movements for closer relations have important implications. They involve a surrender of any claim that this or that distinctive element in denomina-

tional teaching is really essential to salvation or to Christian character. If I am content to leave an entire area of the mission field to a body whose teaching does not include my understanding of the mode of baptism or my preferred method of church government, or my method of ordaining men to the ministry, it is obvious that I can no longer suggest that these things are necessary to personal acceptance of Christ, though full obedience to Him may require them. This is the sticking point with many in the home land.

Individuals fear that coöperation involves surrender of their inescapable loyalties. For example, they hear that some Christian Literature Society with which their Board is affiliated has published some book with whose contents they cannot agree: they want their Board to withdraw at once. They hear that a teacher from another mission is teaching something in a union school of which they cannot approve; immediately they demand that the union be broken off. They feel responsible for everything done by a coöperative agency.

But we cannot coöperate and dictate at the same time. We may as well settle that, first as last. In all cooperation there is a certain amount of give-and-take which must be accepted. If this requires disloyalty to primary obligations then, of course, we must give up coöperation. Missionary workers seldom find that this dilemma is involved, though in times of excitement feeling sometimes runs high. The whole problem of coöperation requires consideration, patient forbearance and watchfulness. There is clearly a limit beyond which sincere people must not be asked to go even for the sake of coöperation.

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A Christian Literature Society cannot publish just anything, without regard to the feelings and sentiments of the coöperating bodies which support it. Should it continue to do so, the aggrieved bodies must bring about a change and safeguard the issues, or, as a last resort, must withdraw their support. Obviously this last step cannot be taken for trifling reasons or from mere whim, but only thoughtfully and for grave cause. It cannot be expected of any joint agency that it will always meet the full approval of all its constituent members. In the very best of books (the Bible, for Christians excepted) there are certain to be passages with which one disagrees. Yet these very passages often serve one's deepest needs by stimulating thought and evoking judgment. No publishing house commits itself to everything it publishes except on the narrowest basis. Three factors enter into the situation—the author himself, who has some rights of expression, the constituency, and the publishers. None of these can be indifferent to the truth and value of what is issued, but each influences the action of the others. They share responsibility for the outcome. Neither one carries it alone.

So it is with all forms of coöperation. In schools there are apt to be teachers one would not choose and teachings which one cannot approve. How far this should be allowed to go without separation is always a delicate question. If one feels responsible for all that is taught and all the example set, the limits are drawn very close. But if one sees that the other coöperating parties have rights also, and if one has a robust confidence in the power of truth to maintain itself, then the lines may be wider and the area of difference larger. In any case, the problem of coöperation is very real and the Church at home must be prepared to let it be solved on the ground or else forbid it.

30. The old motives and outlook are now outmoded and have lost their effectiveness and challenge. Young people, especially, are no longer concerned with dogma and creeds; they want rather to share with others the riches they have found in Christ and, unhampered by dogmas and ecclesiasticism, search with them for the fullest possible truth for life.

There is much that is of value in this suggestion. There need be no long discussion of the comparative merits of creeds, dogmas, etc., as over against the value of an experience that can be shared. As a matter of fact, more people complain that creeds and dogmas are omitted than find them over-stressed. But, after all, creeds come along as soon as we get a clear, intellectual idea about what we find in the Christian faith and, though most missionaries are not concerned chiefly with them, some few are; enough to keep the force pretty well balanced. Young people who undertake missionary work need not fear being cramped by this accent. Let them give themselves to the great historical facts of the Christian faith and to the deep personal experience of Christ and His presence, and they will find ample place for whatever creeds and dogmas are necessary.

(*a*) Regarding the outdating of motives, three considerations deserve to be mentioned:

(1) Many motives have operated in the past. It would be well to write down clearly just which ones have been outmoded, in order to judge if they were ever the effective ones. (2) It should be remembered that existing motives have made the missionary movement what it is today. The burden of proof would seem to lie with those who think they should be abandoned in favour of newer ones. (3) Remem-

ber, too, that the old outlook and motives have never, in any age, commanded the obedience of all young people.

Young people must of course be sure that their desire to share the riches of Christ is well founded; that it rests on a fairly full conception of those riches. The newer motives must also be adequate to the real demand of missionary work, which is not the *going* to the mission field but *staying there* long enough to render effective service.

There are many good reasons for coming back from the field (health, children, home needs, etc.). But the breakdown of motive is a tragically poor reason. It usually operates in cases where the work seen close at hand proves to be less attractive than it seemed at a distance.

That is the real test of a missionary motive—will it endure the actual experience of missionary work? A very wise worker among young people sets the problem in this way:

We are passing through a transition in the whole missionary enterprise, and as some of the old approaches are given up we need an impelling motive in the new approach. As in all transitions, we must conserve the best of the old in this impelling motive. It will necessarily be expressed in a new thought mould—perhaps with less of a certain type of old dogma, but with more of the spirit of sharing the riches we have found in Christ. The thing we must do, not only with our young people, but with the older group as well, is to hold firmly to the truth that was in the old dogmas, but restate them and enlarge them and give them a new spirit of search and sharing. This task is much greater when you come up against the mature mind, set in the old conviction,

not to say prejudice. We who are working with the young people are fortunate because they fall in more readily with the changed mind and the new approach.

(*b*) The whole matter of "search and sharing" calls for more careful thought and phrasing than it has received.

1. Just what do we mean by "searching"? One could wish for wide reading of a thoughtful article in the *International Review of Missions,* April, 1934, by Professor Guy W. Sarvis of Vanderbilt University, which discusses the "two-way sharing," which seems to be implied in some of the writing and speaking about this new motive.

If we "search," do we mean that we have not yet found, or merely that there is more in what we have already found than we yet realize? Do we go to the mission field to see if our Christian faith is true and satisfying, with the thought that possibly the other faiths may be as good? Or should we at least pretend that we think so, in order to give the impression of wanting to "share" a "search" with our friends there? In that case, the missionary cause is not an evangel but an inquiry; the quest of seeking souls, not the errand of sharing souls.

2. Just what do we mean by "sharing"? Do we mean that we put Buddha and Krishna and Mohammed and Christ before us to see how much each of them may give us of religious value, expecting from the total gift to find at last an assured religion? Are we all to contribute, are all the founders to contribute, while the outcome is the mind of no one of us and of neither of these great "Founders of religion"? In that case, we shall have few missionaries

and little advance. "Great causes are not advanced by a Grand Perhaps;" they move forward on assurance.

> Men may pride themselves on their tolerance in their feeling that all religions are equally good and that their own shares the defects of all existing faiths; but they never become missionaries nor support missions on that ground. There must enter into any permanent missionary effort a feeling of the unlimited value of Christ and His supreme meaning to the whole world. "Sharing," in that sense, is the fundamental missionary motive expressed in a different phrase.

3. But the meaning may be that we are to "share" with others rather than "dictate" to them. Professor Sarvis puts it in this way:

> Basically, the problem is not so much one of sharing as one of understanding courtesy, and of identifying oneself with the interests of the whole community. Doubtless missionaries often fail at this point—from over-busyness, from inertia, from lack of social facility, from lack of that inclusive love that made all sorts and conditions of men follow Jesus.

This spirit would save missionary work from appearing to be an arrogant attempt of dogmatic men from overseas to destroy what they do not like in the interest of something they have brought along with them. Against that spirit every intelligent missionary advocate lifts his voice earnestly. It is not the Christian spirit. If "sharing" means not to be assertive and dictatorial, but to be considerate and appreciative of the thoughts, hopes, and religious beliefs of those with

whom one lives, then let us have nothing else in the name of Christ.

This does not imply, however, that missionaries think that they and the people among whom they are working are on entirely equal terms, any more than a wise teacher thinks that he and his pupils are on the same plane. The reason he is their teacher is that he knows something which he can share with them. A surgeon does not assume that his patients are equal in skill to himself. He has a knowledge that they do not have or he would not be their physician. They may not realize their need as he does, but he is there because there is a need which he can supply. But all such service can be spoiled if it is not done in a spirit of sympathetic kindliness. Most especially do missionaries need this attitude of spirit. The gift they bring is not of their own devising. Christian salvation is no invention of their own; it came to them as a gift from others who received it, as they themselves receive it, from the Giver. Any hint of arrogance is an insult to intelligence all around. Only a humble, appreciative, fraternal feeling is endurable. If this is the spirit of "sharing," then may God save missionaries from anything else!

4. But if "sharing" means what Professor Sarvis calls a "two-way" movement, some difficult questions rise at once. They may be quoted from him in part:

Specifically, what reason is there to expect significant interaction between oriental and occidental religions? Assuming that missionaries have been really successful in transplanting Christianity, what reason is there to expect a reciprocal process? To state the matter sharply, what aspects of African fetishism may we expect to be incorporated in the life and thought of the worshippers at the City Temple or the Broadway Tabernacle? . . . Few indeed

are the educated Asiatics who would say with Dr. Hu Shih that "China has nothing to teach the West." The writer once asked a highly trained group of university professors in Peiping what aspects of Chinese culture they believed Americans could be induced to accept if they were presented with sufficient persuasiveness. After an hour of discussion, no answer was forthcoming. A missionary in Africa, himself no tyro in the study of comparative religions, found some things in Islam which were harmonious with the Christian practice, but "as far as the pagan religions go, we have a mighty host with which to contend, and our fact-finding committee found not a single virtue which we could adopt into our program. It is hard for us to realize to what an extent witchcraft, fetishism and every other type of hocus-pocus is ingrained into the souls of these black people." A recent book (1934) by Albert D. Helser, *Education of Primitive People* (Africans), tells of ingenious efforts to use the ideas of such people for their own advancement, but there is a noticeable lack of any use of what might be termed "religious" ideas. It would appear that a most sympathetic and understanding spirit found such a plan hopeless.

If "sharing" means that out of our contact with sincere men of other faiths we come to see fuller light on our Christian faith; if it means that new believers will express the Christian faith in a fuller way, a way by which we all may profit, then the way is clear. Most missionaries will rejoicingly assert that they have known this experience in rich measure. But we may as well get it clearly into our minds that missionaries are sent, and that they go, because of their assurance that those to whom they go are in need of something which they and they alone possess. It is not merely in some incidentals of religion, which can be corrected by reforms in methods and practice, that they differ.

They differ from them—by no merit of their own—in essential points, and humbly and fraternally they come to mission lands to declare that which is "news," not material for friendly discussion and consideration. Professor Sarvis puts the matter thus:

> So long as the standard of living in the lands of the younger churches is conspicuously below that in the sending lands, so long will it be impossible to have a significant two-way flow of culture—including religion—between them. Low-living standards mean ignorance, poverty, superstition, filth, disease, and lack of enterprise and initiative. It is inevitable that these should be interpreted as marks of inferiority, and we tend not to recognize the good in inferiors, whether they are Orientals or our own "lower classes." . . . It is apparent, then, that on both theoretical and factual grounds we may conclude that there is little probability that the relation between the religion of missionaries and that of those to whom they go will ever be that of a two-way bridge. If the time should come when that would be possible in any significant degree, we shall have exchange professors and preachers, not missionaries.

While this condition of social inferiority may pass, as happily in many places it is already doing, there will remain, until all men know Christ, the need which missionaries and other Christian believers are set to supply. If the meaning implicit in "search" and "sharing" forbids recognition of this fact, then missionary work cannot be described by these terms, attractive though they may be. If they do provide for this sense of service, of gift, of need and supply, of passing on what has been received for the enrichment of life and the saving of men and society, they should be welcomed. If they re-present essential truths in

terms of the present, so as to constitute the motive needed for service, they should be used without stint or limit.

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31. Missionary obligations have to compete nowadays with so many other duties, claims and appeals, that people are growing callous to them. Nothing gets the response it once got, before so many interests demanded attention. This is the inevitable outcome of the modern accent on the social implications of the Christian Gospel, of its imperious call to service at home.

This is true; and it is a problem of all human life rather than one of missions alone. So many bells are ringing, so many trumpets are sounding, that selection or proportion is very difficult. The apostle spoke (I Cor. 14: 8) of the "uncertain sound" of the trumpet, but what shall be said of a sound which is drowned by the noise of louder trumpets? The figure suggests the fact that the ear can be trained to hear the trumpet sound that is of most concern to the hearer.

Mechanics are not so deafened by the noise of factory machinery that they do not catch even a slight sound that is out of order. Mothers can hear the cry of a child in the midst of loud noises. In our Lord's day shepherds could go to the door of a crowded sheepfold, give their peculiar call and have their own sheep rise up from among others and follow them (John 10: 3). Even in the midst of the modern din, we can train our ears to hear.

The difficulty can be met only by making the missionary challenge clear and persistent. This is the task of pastors and other Christian leaders. Outstanding

speakers going across the country addressing occasional meetings cannot do the work. Their voices are soon lost in other sounds. The voice of the pastor and his helpers persists and it is heard more frequently than any other voice. A retired missionary from China, now living in Edinburgh, writes:

> It is rather disheartening that there is a big deficit this year on the Foreign Mission Fund of the church, and it is due, I think, pretty much to the ministers who fail to put the needs of foreign missions before their people. If they only showed interest in missions and stated clearly and earnestly the need to their people, they would respond. In every church there are those ready and willing to help foreign missions if they only knew the best way to do it. The solution of the foreign missionary problem lies in the hands of the ministers and their congregations.

Many observers express this feeling. A clearer, stronger note of missionary obligation must be gotten into the noise of the world which now drowns the hesitant trumpet sound of many ministers.

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32. One obstacle to missionary work is the method of its promotion. To judge from the reports which they bring back to the home Church, many missionaries would seem to be wholly unaware of the real needs of the people among whom they work, or of the fundamental issues at stake. One observant pastor who wants to keep his people interested wrote as follows: "A man who has been on the field thirty years spoke in our church some time ago. At the conclusion of his address several said: 'The next time you announce a missionary speaker we will stay away.' There was no spark or fire in what he said. It was tame. It had to do with his

> mode of life, the food the people ate, etc. There were great issues at stake in the country he represented. He did not touch these issues."

This is a perennial problem in the promotion of missions. Several reasons for it can be given. (*a*) Missionaries try to be interesting and to tell what will make their work real to their hearers and they cannot always tell what will accomplish this for a given audience; (*b*) they do not like to seem "hobbyists"; (*c*) good workers are not always good speakers, any more than good pastors are always good preachers; (*d*) even the best speakers sometimes miss their gait, as pastors do; (*e*) some missionaries are doing necessary humdrum service and have nothing really striking to tell about.

Many an every-day Christian worker who just goes on doing his duty could not make a striking nor stirring address about it to save his life. Indeed, if anybody can tell all and sundry how to make inspiring missionary addresses, his instruction will be welcomed by every missionary—and by all the missionary administrators who also must make addresses!

But if a missionary address makes people doubtful as to whether the work is worthwhile, or worth hearing about another time, then the damage is serious and there is nothing to do about it but to introduce correctives and antidotes in as many ways as possible. The pastor quoted above did this as far as he could.

It would be well if after a particularly unhappy missionary address by a visitor the pastor would preach a forceful missionary sermon. Pastors can often help a visit-

ing missionary by telling him what approach will be most advisable in their parish. An address which stirs enthusiasm in one place may fall dead in another. Missionaries have often been out of touch with American audiences so long that they need guidance and are grateful for it.

Obviously no Board ever intends to have a poor speaker at large; there are many excellent ones who can be sent instead. Pastors should report every instance of poor speakers as quickly as possible. They can be better advised or withdrawn.

This is a point which missionaries themselves may well lay to heart. The home Church bears its own share of burdens with little of the inspiration that comes from knowing what is actually being done. Missionary burdens are lightened at times by experiences which ought to be shared with home supporters.

It is deeply regrettable when missionaries fall into silence about their work, and fail to write to those who may properly expect to get from them some insight into the life they live, a life which these supporters help to make possible.

It is only reasonable to expect fields workers to make careful, thorough, prayerful preparation of their home addresses and the letters they write, thinking through their work, in order to find those elements which will mean most to home friends and hearers. The dignity of the enterprise rests partly in their hands. They can keep it vital by the messages they send from the field and by the words they use during furloughs. That most of them do this is perfectly well known to interested friends. The problem is to speak so that the uninterested may be arrested and at least started on the way to an intelligent concern for the world work.

33. Thoughtful, trustworthy people have visited and observed the work in mission lands and have brought home adverse reports, both about its intrinsic value and the methods by which it is being carried on. There is good reason, therefore, to hesitate about going on with it, especially since there are so many pressing calls right here.

There are visitors and visitors. Those who go to mission lands without any previous concern for Christian work are not apt to see what missions are actually doing. They do not care for the church or religion across the street, and are not apt to care for it across the sea. Before paying heed to such criticisms it is well to know what is the missionary interest of the critics.

A famous paragraph by Robert Louis Stevenson may be repeated here: "I had conceived a great prejudice against missions in the South Seas, and I had no sooner come here than the prejudice was at first reduced and then annihilated. Those who deblaterate against missions have only one thing to do, to come and see them on the spot."

However, the point of this objection is that *friendly, Christian, understanding* visitors have in recent years been on the spot and have come back with what have been widely understood to be adverse criticisms.

(*a*) It is safe to say that no such visits by Christian people have ever resulted in advice against *continuing* missions. The advice has always been regarding better *methods* or practices on the field.

(*a*) Sometimes it is severe in tenor, counselling that the work should not be supported unless proposed changes are made. Such instances are rare, most visitors feeling that,

with all its faults, the work fully deserves support. (*b*) Sometimes the advice may be based on a mistake in judgment, in which case missionaries and their home supporters can disregard it. Yet every honest and intelligent criticism of a work so wide-spread and vital should be listened to and considered with the utmost candour and desire for improvement. The work is far from perfect. Its methods call for rigid scrutiny. But its ideals must be kept constantly in mind and not become obscured by confusion over methods. Criticism of methods does not imply condemnation of the work itself.

(*b*) It should be urged that those who fear these adverse reports ought to be sure that they know what the reports actually say. Brief excerpts, made for the press and therefore selected from the most striking material, seldom do justice to a full chapter or volume. Sentences should be seen in their setting, which may change their meaning. A book is sometimes condemned by popular rumour or because of a malicious phrase coined by an opponent, rather than because of intelligent, reasoned opinion. If a book or report is important enough to influence one's attitude toward a great work like missions, it is important enough to secure and read with care.

(*c*) Further, it is wise to know whether the very proposals made in the reports have not been squarely faced by those who are responsible for the work and are being handled in wise ways. Visitors very seldom have anything to do with the administration of the work they are judging.

Anyone can point out how somebody else should do better work. It is a different thing actually to do the work in this better way. Most of the intelligent criticisms of mis-

sionary work of recent years are an old story to missionaries and missionary administrators. Some suggestions are made by stay-at-homes or lecturers who have never been confronted with the difficulty of doing what they talk about. Missionaries have to do the thing itself. Naturally they ought always to welcome suggestions for better ways of doing it.

Before one allows these criticisms to bother him or prevent his support of the work he ought to find out to what extent the suggested changes are already being tried and in how far they are really practicable.

(*d*) It should be added that no recent criticism brought back by visitors justifies withdrawal or limitation of support. The work is wide-spread, it is immensely varied, and many phases of it never came under the observation of the critical visitors. The whole cannot be gauged by a fraction. The enterprise is inclusive enough to justify all that anyone can do in furthering it, whatever details of criticism may be true. Meantime, the criticisms should be taken seriously and considered with all care by those who can do anything effective about them.

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34. The home administration of missions is defective in many ways: In the selection of missionaries, where stress is laid on intellectual, social and technical qualities rather than truly spiritual ones; in accent on work which is not evangelical, and use of methods unsuited to the simplicity of the Gospel of Christ; in domination of the force on the field; in disproportionate salaries paid home officials as compared with missionaries; in the lack of sympathy shown with the highest ideals of the Gospel.

This opens the whole difficult problem of Mission Boards or committees of denominations, and independent agencies for specialized work. All informed observers will recognize the validity of much of the above criticism and can cite instances in its support. When these instances occur, they are to be condemned and rectified.

There will always remain the question as to the best ways of rectifying such faults. The main idea is to get them corrected with least harm to the work. Even defective Boards and agencies have elements of value which should be conserved.

(*a*) As to the choice of missionaries it should be said that it is most difficult to judge of spiritual qualities before the work is actually undertaken. There are intellectual and social tests which can be applied at a distance, but no one has ever devised an instrument for measuring spiritual force; it can be measured only by the quality of service.

Few Boards fail to make such inquiries and tests as are possible. Their fault often lies in failing to take swift action when spiritual weakness, without parallel effort to gain spiritual strength, is discovered. Most Boards place spiritual qualifications first in theory; when they do not do so in practice, it is a serious fault, not to be excused.

(*b*) There may be Boards which deserve the criticism of being unevangelical, using that term in its commonly accepted sense. They themselves may feel that they do not deserve the criticism. If they differ too markedly from their supporters, there would seem to be nothing else to do but change the personnel of

the Board or find other agencies for carrying on the work which the supporters feel must be done.

Mission Boards and agencies owe it to the Gospel to be true to it—that is, to be evangelical. When they are not so, they deserve to be criticized and corrected. Different Churches have different ways of making this correction and of course these ways should be followed. It is not the place of loyal members of a Church to create their own private ways of rebuking a faulty agency when the Church itself has its own ways.

(*c*) As to domination of the field force, this also is reprehensible. Mission Boards are between two fires at this point, however. They are under a trust from the supporting church or churches, requiring them to maintain certain standards and spirit on the field, and they have their obligation to the workers on the field who are not children nor puppets to be ordered here or there. Financial power in itself has always been a serious danger. The field force through its Board is dependent on the home Church for funds to carry on its program. If the money whip is cracked, either by individual donors who tell the Board what they will or will not support, or by the Board for the sake of some cherished policy, the criticism is justified. It is a constant problem with honest administrators to keep their double trust—to the home Church and to the missionary force.

It is only fair to say that many field groups welcome a certain amount of control from the home base because situations may be seen more clearly from a distance than near by. It is common for bodies on the field to refer back to the home Boards issues which they are entirely authorized

to decide but which are awkward to handle under local circumstances. Domination ought never to occur. Any effort is justified that will create and maintain a right relation between the field force and the home administration.

Clear distinction should be made between domination and direction. Home agencies naturally are able to take a far more comprehensive view of the work of any one mission than can its members. Missionaries know more of the details, but home agencies have wider experience. Because of strong personalities in its directing personnel a mission may tend to become too specialized in certain lines of its work, to the neglect of other lines of the full Christian program. It is a part of the duty of home agencies to keep the work on an "even keel" so far as it can be done. These agencies know the home Church and what may be expected of it. They are appointed to direct the work and they must find ways of doing it which are in keeping with their trust.

(*d*) As to administrative expenses, salaries and the like, the criticism is not so easy to accept. Of course it is valid when the facts support it. It is not clear what is involved in a right proportion between field and home salaries. If the salary is to do the same thing in both places—"to provide a reasonably comfortable living in the place where the work is done"—then the actual figures involved cannot be considered a fair scale of measure.

A salary of a certain figure will do in one place what it will not do in another place. A salary that affords "a reasonably comfortable living" in one American city will not provide that standard of living in another American city. A missionary salary is always modest, providing only

for reasonable comfort. A home salary provides for no more. Missionaries who have been called home by their Boards to serve in secretarial or similar positions usually find that though their nominal salary may be larger it was easier to live on the smaller amount in the field.

Missionaries under the larger Boards ordinarily live on the same economic level as their home compeers; sometimes, because of local conditions in the field, on a higher level. Few administrative salaries are equal to those received by men of similar calibre in the Church which is served. In neither case are these salaries in any sense "payment for the work"; they are merely provision for "reasonably comfortable living."

(*e*) Many Mission Boards, indeed most Boards, fortunately own (for the Church, of course) the buildings which house their headquarters. What these buildings would cost in rentals must not be used as a gauge of the actual overhead incurred. They have been given by friends who realized the need and understood the wide use to which such offices are devoted. Plans for the guidance and direction of the far-reaching interests involved cannot be handled by makeshift methods nor dealt with adequately in cramped quarters. It is likely that no business of equal dimensions in any American city is conducted in quarters relatively as limited as those of the Mission Boards.

In most Boards frequent surveys of quarters and equipment are made to see if further savings can be made. This is especially true when offices are rented or when rentals could be had on owned buildings. On this point Boards are often subject to criticism which is not fair to the conditions. Those who live in smaller communities think naturally

in terms of local needs; business men in the same city will measure equipment by standards which they would not use in their own offices. They fail to estimate correctly the amount of work that must be handled. The resulting criticism is unfair.

However, the fact must be squarely faced that it is easy for mission agencies to allow expenses to creep up. The cure for it is to have some responsible body exercise its right of revision and correction. Some missionary agencies are responsible to nobody but themselves; in such cases the correction must lie with themselves alone. Most agencies are related in a responsible way to some church organization whose controlling body can make the necessary correction.

IV

CRITICISMS REGARDING FIELD REPORTS

35. Missionary work on the field is too static, too content to follow the old methods and to keep in the old ruts. It becomes stereotyped and conventional. It should be kept plastic and adapted to new conditions that have arisen since it was begun.

Wherever this is true, it is much to be regretted. Whether it is really true or not could be determined only by comparing a given phase of work as it was carried on fifty years ago or less with the same enterprise as it is today. Measured by that test it is safe to say that missionary work reveals about as much change as does any religious or educational program anywhere now in use. It can be asserted without question that many missionaries are awake to the danger of failing here. Dr. John A. Mackay, Secretary of the Presbyterian Board of Foreign Missions, closes his report to his Board on a recent (1934) visit to Mexico with this paragraph:

> The days of our opportunity constantly change in character, but God's Today goes through them all. To be sure that our missionary day is a real part of His Today, let that be our chief concern. "Thy works change; thy purpose unchanged," said St. Augustine.

Dr. Mackay says in the report that "by the end of 1934 we shall have an entirely new missionary front in the Mexican capital," and he lists a number of

entirely new pieces of work recently undertaken by missionaries and national believers. One point made in this report is the following:

> In every situation which presents itself in relation to our Christian work, when some paths of service are closed by men or circumstances, God is wont to open before us other unexpected paths, for which reason we ought to lift our eyes toward the far horizon, in order to discover the course which divine Providence points out to each one of us in his own particular task.

This at any rate is a plain protest against the static mood. Put alongside it the word of another outstanding missionary leader, Dr. Julius Richter:

> Under the widely different conditions of the last century we built up imposing missionary machinery and a technique of whose completeness we are justly proud. There is little doubt that it was wonderfully appropriate to the needs of Protestant missions in pre-war times. Yet that is not a satisfactory answer to the question if it is as well adapted to the rapidly changing conditions of today. We are, as Christians, bound by our conscience to use the best possible methods for the present emergency, even if it means a more or less comprehensive rearrangement or an attempt to open up new avenues.

A missionary in one of the most primitive fields made, in 1903, a statement which no vital missionary would dispute and which many of them have expressed in their own terms:

> We ought to be willing, if necessary, for our work's sake, to strike out on altogether new lines. We should be prepared to abandon cherished ideas as to just what exactly

constitutes the duties of missionaries placed as we are. We are not here to make savages religious. We are here to make these weak, foolish, superstition-bound people strong Christian men. We shall have to come much more in touch with the life of these people, outside our strictly spiritual work, before we shall succeed in this. We shall have to come down to that level in which we find them so engrossed in sorcery and fighting and immoral dancing, and make our religious work a real thing by meeting them in the common affairs of their daily life. (*Charles W. Abel of Kwato*, p. 105.)

It ought to be clear, in all common sense, that there are certain standard, essential elements of missionary work which cannot be changed without destroying its meaning. Helping men to know Jesus Christ in such terms that they become His followers, helping to establish them in a vital brotherhood or church, making clear to them the principles of Christ for the guidance of life; these and similar duties cannot be omitted. The only novelty can lie in the methods employed.

Other duties, such as schools, hospitals, industrial plants, itineration, zenana visitations, may be needed at one time and not at another. It is perfectly true that once a piece of work is started it is difficult to drop it; always somebody's heart is in it and it seems dreadful to abandon it after it has cost so much toil and effort in the past.

Most of the major Boards call for a detailed survey of all work once in five or seven years, to see whether any of it should be dropped.

It is frankly recognized that one possible service which may come out of the harrowing experiences of a financial depression is a radical consideration of all the work, to dis-

cover what, if anything, can now be closed out without injury to the total work. Probably every Board has called upon its missions to realize that renewal of appropriations on the former scale will not mean the renewal of work abandoned during the depression, but the possibility of opening new and better work or of strengthening work which has been neglected.

Among so many missionaries and among so many missionary agencies it is very certain that some have become static and are holding on to plans and programs because they have gained the sanctity of age. When instances of this failing become known to other missionaries, it is always to their regret. But there is a place in any enterprise for conservatism. It would be dangerous if everybody were always trying something new. The number of those who are is enough to keep the work as a whole from getting stuck in the doldrums.

The missionary forces are between two fires: on the one hand are advisers who warn them not to experiment but to stick to the old and tried ways; on the other hand are those who call them to break away from the routine methods and give themselves to the guidance of the Spirit of God for new methods and plans. Somewhere between these two the mission force tries to find its way.

Meanwhile, if there is any one work which is overplagued with questionnaires and commissions and inquiries, it is surely missions. Somebody is always after some further answers to questions or getting data for a report or a thesis. So frequent did formal Commissions become a few years ago that these lines passed around India among the missionaries:

The East bowed low before the West
In silent, deep disdain;
She let Commissions thunder past—
Then turned to work again.

Most of the work is by no means static; it is often the one dynamic element in an otherwise static situation. Where certain phases of it seem to have become static, it has still to be determined whether or not these phases may not represent elements of essential, permanent value. If not, the program ought to be stirred up and altered. In short, where the criticism applies, it is valid, but it does not apply so widely as many people think.

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36. The missionary program is too complex. Missionaries are attempting too much. Their business is to present the Gospel of Christ in its simple form. They tend to neglect this message, qualifying it for the sake of coöperation with others, or accenting those phases of it which suit the particular thing they are doing and the place where they are working. They grow unsound in their faith and partial in their presenting of the message and so misuse the gifts of orthodox and sincere supporters who do not give their money to carry on this complex work but to get the Gospel of Christ preached.

(*a*) As a matter of fact, the missionary program contains nothing that the practice of Christian religion does not involve. The criticism might be made that sometimes the introductory work of missionaries carries over too much into what ought to be left for the new believers, but even this statement would be open to a good deal of discussion. The missionaries have no remotest idea of trying to complete the work.

They are merely starting it, and they often try to get the entire program started. The Christian Gospel can always be introduced simply, but it is impossible to keep it simple. It always starts with what is surely the purpose of Christ—changing the lives of men here and now, as well as fitting them for eternity.

Moreover, missionaries are not necessarily forgetful of their main task when they adopt various lines of approach. An Indian leader said: "We know why you missionaries are here. If you start at the binomial theorem, you end up at conversion." That is precisely Mr. Gandhi's objection to missionary schools and hospitals; missionaries use them as a means of making converts. He does not like that and thinks they should be used simply for education and healing, with no evangelistic purpose. In some circles missionaries are blamed for not using them so; in some circles they are criticized for doing it too much! Both criticisms cannot be valid, surely.

It is a point that always has to be watched by missionaries. One writer speaks of hospitals and schools as revealing "the Samaritan mind" of the Christian faith and thinks that this can be revealed without attaching to them any formal appeal for Christ. In many places, as in Moslem lands,

missions had to begin with medical and educational work. The question is only whether many missionaries and their Christian supporters at home did not confound the issues and consider the schools and hospitals not as means of showing the Good Samaritan mind but as traps into which to get people in order to preach to them. Moslems, at any rate, often complain strongly about this latter point; they say that Christianity is being pressed, nay, forced upon them, before they asked about it or felt any longing for it.

This vigorous language is used by a missionary who raises a warning voice, not against evangelism, but in favour of wise methods of seeking to bring individuals to Christ.

A missionary visitor was recently criticized for having addressed an African audience on *The Power of Personality* when he should have "preached the gospel." But the sermon pointed out that God is a Person, that He has manifested Himself in a Person, Jesus Christ, and that He seeks to make of men the highest and finest persons possible. Even the crudest of us could easily make that a gospel sermon for a people who have never thought either of God or of themselves in such terms.

Several years after this event the missionary who had interpreted the sermon asked the people of the same place what it had been about. They recalled it well and said: "About Jesus, the Mighty One, strong to save!" Yet the critic used the story to show how missionaries were forsaking their true message!

(*b*) The widening of the missionary program has always been subject to criticism on the part of some home observers but, when workers were near the scene of action, it has always proved to be inevitable. When Dr. Abel of New Guinea undertook industrial work forty years ago as part of the Kwato Mission, he was sharply criticized by supporters in England. They argued that the missionary thus became open to the temptation to become engrossed in such things at the expense of the higher and primary objective. Dr. Abel's comment in a letter is significant:

My ordination to the work of a missionary . . . should

bear with it no disqualification to engage in any necessary work for Christ's sake. Nothing done in His Name can secularize me. If I am true to my great trust—the conversion and uplifting of my people—whatever work I touch to such an end, I spiritualize. (*Charles W. Abel of Kwato*, p. 106.)

It is never fair to judge missionary effort and plans by conditions at home. Many things do not need to be done by a Christian worker in the West which may be imperative in certain mission fields. There are other agencies to do the work in Christian lands, agencies with which the Church may coöperate without carrying any heavy load of responsibility. They do not exist in most mission lands.

Missionaries are generally eager to lighten their load when the same ends are served by other agencies, but until those agencies are developed the program must be enlarged enough to produce those better conditions of life which replace the life made impossible by knowledge of Christ and His ideals. At the same time they need to be always on guard against that over-secularization which is the bane of much good work. When all is said and done, these agencies are but means to a greater end, not ends in themselves.

(*c*) Let anyone who thinks that the missionary program is too complex write down just what he thinks the duties of a missionary are; then let him ask himself what kind of results would be gotten if the missionary held himself strictly to this restricted program. Can the Gospel be preached without making the sick and afflicted a concern of believers? Can the Gospel be accepted without arousing in parents the desire for their children to be educated? Can there be a real

Church of Christ without intelligence and trained leadership? Does this not require schools of high grade? Can Christians continue to live on a low economic level when better methods of farming and trading would bring to them that fuller, worthier life which they have come to see God means His children to have? Is there, in short, anything that missionaries are trying to do which is not part of the logical and inevitable Christian program?

Christians in the West often decry agricultural missions as attempting to instruct people who have lived by their land for generations. "They know more about it than we do." But note this word about the condition of Chinese farmers:

> The local farmer (in China) is inefficient, custom-ridden and superstitious. When he plants potatoes he selects the poorest ones and sells or eats the others. When they breed, they use the poorest stock. They only scratch the surface of the soil. Many of their farm practices could be greatly improved.

This is not a missionary speaking; it is the word of a Chinese professor of agriculture. Is it strange that men who, as Christians, believe that "the earth is the Lord's" should feel that His servants ought to be getting more of the fullness of it for their families, that they should be concerned to point out better ways of securing this fullness? We do this in our own land; why not in China?

One of the most markedly spiritual stations in all mission lands is that of Pyeng Yang, Chosen, notable for the extent and effectiveness of a social program rooted in evangelistic zeal. What would a critic say of the following:

"The most active opponent of the Gospel in all Chosen, far stronger than any native religion, is intemperance. . . . The Korean Church has always been a temperance organization. Not only has it stood against liquor, but no one who has anything to do with making, selling, or using it is baptized." Does this policy of the mission complicate its program too much? The Union Christian College at this station carries on an extensive agricultural enterprise; it holds a Summer Institute for farmers, students and teachers; conducts single-week classes for farmers during the winter; publishes a *Farmers' Life Magazine* (putting out 40,000 copies a month). One whole issue of this magazine is devoted to corn growing and the securing and distributing seeds for new crops in the country. Is that too much? It doesn't interfere with Bible Institutes and regular evangelistic work. Why is it not all a natural part of a Christian program?

Nor is there the slightest reason why this rich program should lead to unsoundness among missionaries. They need the truest, fullest conceptions of the Gospel for so great a work. Nor does it involve any misuse of gifts, for it is fully known to all who are acquainted with the work on the field and it is a distinct service of the Gospel. Any Christian worker, at home or abroad, has to safeguard himself against wrong accents, against the neglect of truths or accents which are clearly his message. But this is nothing peculiar to missions nor to the specialized phases of the missionary enterprise.

(*d*) Perhaps the one phase of the whole complex missionary program which is most widely criticized is the provision which it makes for the education of non-Christian students. Only a minority of the students in most mission schools are Christians.

A few missions limit themselves strictly to the education of children of believers. Most of them accept children of any faith, hoping to commend the Christian faith to them and their parents in the many ways open to such schools. There are two resultant problems growing out of this policy.

1. In some countries, as in India at the present time, the question arises whether pupils of other faiths shall be required to attend Christian exercises or classes in religion in the schools.

This question generally comes up in connection with requests for government land grants for schools in districts where the mission school is the only one available. Where other schools are at hand, not much objection can be raised to requiring attendance of all pupils at religious classes and exercises. But government grants are often denied when such requirement is made.

2. In other lands—as in China at the present time—religious courses in accepted schools are made voluntary or are forbidden during school hours or on school grounds. This raises the question whether schools ought to be maintained under such limitations. Missionaries differ, some believing that adequate Christian influences can be used without required religious exercises, others maintaining that this limitation on religious freedom is unwarranted and destroys the value of a mission school.

It may be argued that a mission school, even without required religious instruction, brings a large group of young people under Christian influence who would not be otherwise reached. If half of the pupils enter the optional Bible courses and attend the optional chapel and church services, this is, at least, so many more than would be reached if the

school were closed. It is regrettable if half of them stay away, but that may be the price that has to be paid for being able to reach the other half. Some argue that missionaries ought not to compromise in this matter, but stand for their own religious liberty. Pupils need not attend a Christian school if they do not wish to, but if they do decide to come, it is only right for them to accept the conditions of attendance.

There is much to say on both sides of the issue. The point now is that missionaries differ, not on the duty of every missionary and missionary agency to seek to commend Christ for acceptance to all who may be reached, but on the wise method of doing so. Education is doubtless an eminently desirable gift, but education which does not involve the Christian message is not the duty of missionaries as such. If there are those who so deeply believe in education for its own sake that they are willing to bear the cost of giving it, by all means let them do so. The missionary enterprise is not committed to this program, though it gladly welcomes the work when it is done.

An Indian student at a conference in India commented on this problem of non-Christian students in these terms: "As for non-Christian students in Christian colleges, their ideas, conduct and principles are being transformed and Christianized. There is a difference in outlook after sitting on our benches. They see us at close range and hear our explanations of historical and religious controversies of the past, they imbibe our moral principles and they feel that these are the right ones. The time may come when, with the weakening of Hinduism under the impact of disintegrating forces, they may come to us for that which they cannot discover elsewhere."

The fact that these students do not all become Christians during their college life cannot be held against the Christian character of the colleges. We must remember how many students in our American Christian colleges graduate without having come to Christ. This does not, however, excuse the slightest indifference to the duty of making Christ known and real to all students; and missionary schools should take this duty to heart with especial seriousness.

(*e*) One serious objection to the complexity of the missionary program is that there are not enough trained or even professing Christians to carry it. The result is that mission schools often have non-Christian teachers; hospitals and other institutions are compelled to use help which is not suited to a distinctively Christian enterprise. The difficulty is real and is being faced with constant watchfulness by those on the field and by administrators at the home end.

In some mission schools there are teachers of special subjects who are not yet professing believers in Christ. The reasons for this are apparent when one stops to think of the situation. The Christian movement there is young and has not yet made adequate provision for training believers in specialized lines. When experts are required in particular lines, such as the current languages or some distinctive branch of science or art, there may be no Christian ready to undertake the work, while some right-spirited adherent of the local faith is available. It must be remembered that a non-Christian in a mission land is not like a non-Christian in the West. Here, if a teacher is not a Christian, he has no concern for religion and is apt not to care whether his students think of religion or not. In mission lands are Hindu or Confucianist teachers who are fully ready to have their students become Christians. They do not consider

for a moment that religion is negligible. They sometimes wield a more positive influence for the Christian faith than lukewarm professing Christian teachers.

It is beyond question desirable that teachers in mission schools shall be earnest, sincere, aggressive Christian believers. This is everywhere a matter for deep concern, but the fact that some non-Christian workers are used in these institutions does not minimize the distinctive Christian character of the schools themselves. Let any American college president say whether he always finds it easy to secure the right staff!

A report on educational problems recently prepared by a special committee of the London Missionary Society makes a statement that most missionary workers would endorse: "Appointments made in the future to school positions, unless for the strongest reasons, should be from the Christian community. If there are not enough Christians of the right calibre to supply all our schools, the number of schools should be further reduced." The report urges that this is especially important in cases where the students are largely non-Christian.

(*f*) Another element in this particular criticism deserving of serious consideration is the danger that a complex program will call for buildings and equipment far beyond the present or the early prospective power of the native church to carry. In some places the work is already so over-built that the newly organized Church has no hope of taking over the plant and its institutions. It is able to become self-controlling, but because of these large and expensive enterprises, it cannot be self-supporting.

One excellent mission is making an earnest plea for endowments for its institutions so that the coming Church

may be able to conduct them on something of the scale used by missionaries. At the other end of the scale is the plea of a missionary in a primitive country for such simple medical equipment as makes no pretensions even to cleanliness, because water is lacking in that area and few of the people are ever clean anyway either in person or in home! Somewhere between those two extremes the work ought to be laid out.

The trouble is that much that is introduced by missionaries in the name of Christ is wholly new to the lands where they work. There are no schools: shall those established by the missions be such as to represent worthily Christian education or shall they be limited to the primitive experiences of the native peoples? There are no hospitals: shall medical service make use of the up-to-date methods of the West or content itself with methods and equipment long since obsolete?

When young men from a mission land who have received their medical or educational training in America or England go back to their own land, shall they find mission institutions and hospitals functioning on levels which they know have been left far behind in the lands which sent the missionaries? If the cause of Christ is to be represented by education and medicine and industry, shall the nature and scope of this service be such as shall bear witness to the value of the cause itself, or shall it be cheapened and made less effective because the people are not yet prepared to take over and support such equipment?

It is by no means a simple problem. There are instances, known to most administrators, where devoted and interested friends in the West have equipped institutions far beyond the capacity of the native church to carry and have thereby handicapped the transfer

of control and support to that church. And yet, may not that church have occasion to be grateful for the equipment when finally it can take over? This is not a defence of errors that may have been made, but it is a partial explanation of their occurrence.

(*g*) A still more serious aspect in this criticism of a complex program is the question of subsidies. No one can speak too strongly of the perplexities involved in this problem. On one side stands the Western Church able to help; on the other are ministers of the weak church living on an income far too low, institutions crippled for lack of funds, work calling for expansion. What more natural than that the two situations should supplement one another, that the home church should supply funds adequate to the need? But what will this do to the self-respect and character of the native church? How will it ever grow strong unless it learns to plan and carry out its own program, learn its own lesson of sacrifice, bear its own burden? It is not a one-way issue; if anyone thinks to clear it in a sentence or two, he shows thereby to all informed missionary workers that he does not even understand it.

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37. Missionaries do not keep their hands sufficiently on institutions and churches to protect the trust committed to them by their supporters. They ought to regulate the creeds and programs of these new churches or else withdraw support from them. "If we give the money we ought to determine the work." Until the churches in mission lands are prepared to support themselves entirely they ought not to claim the right of self-government.

Probably every Mission Board knows this objection. It comes from a certain type of friends and supporters.

They are troubled at hearing of churches, grown out of their missionaries' work, which do not use either their honoured creed or their familiar practices, shortening one and altering the other.

In one large church an attempt was made to compel all missionaries to dissociate themselves from any National Church and from all other Christian agencies which do not accept the recognized creed and polity of that church. The attempt did not succeed but its proponent strongly urged it.

Some ground exists for the criticism. There are limits beyond which any National Church or worker cannot go if aid is expected from other people. Supporters will not put their money into work which they believe is in serious error. At the same time it must be remembered that the "power of the purse" must be carefully administered. It can be used nobly or contemptibly.

People sometimes know that a certain piece of work cannot be done unless they give the money for it. Others are giving their lives and making sacrifices which put to shame all money gifts, yet these donors impose their own will and ideas on the whole scheme and demand that it be done to suit them. Otherwise, they cannot "conscientiously" put "their" money into it. They speak of being "trustees" of their money, but they actually use it to make themselves dictators. The result is that they often stultify the judgment of those who must have the money to get the work done, making them timid about what they know to be right. These real workers do not believe in the things the moneyed persons or Boards require, but they can do nothing at all without their aid and so they surrender. They are asked to give up everything in order to meet the demands of donors who themselves give up nothing but their money.

Probably every great enterprise is limited because people who could support it generously are stinting it until their ideas can rule. They hold the purse strings and the work cannot move until those strings are released.

The case grows more complicated when the needy enterprise is across the sea and control is remote. If a supporting church tries to regulate the creed or polity of another church among different people, tells that new church what it must believe and with whom it may affiliate, evidently it asserts a measure of control which any self-respecting church on the field might resent. But the newer church is helpless, compelled to yield in order to maintain itself. What then becomes of the freedom of the sons of God? Few of us would have been willing to have had such control in our own younger church days. When *will* the church on the field seem to the founding church strong enough to stand on its own feet? Does it depend on financial considerations only? Is that the real relation between believers on different sides of the sea? Surely not!

Missionaries reach the point where they are properly merely advisers of their equal Christian brethren, not setting their creed for them nor determining their practices but guiding them with any experience they may have. Churches must reach the same point. It is the problem faced by all wise parents as their children develop into self-respecting manhood; when shall the parents cease to command and begin to counsel? There is no magical rule for it. Only Christian common sense and courtesy can guide.

A report from a mission in Syria says: "Today the missionary is pastor of no church except by special request of the Presbytery. He may substitute for the pastor at his request. He does not naturally go into the pulpit and take

the services. . . . We have come to the time when we should let go of directing the church's work and turn our attention to unreached areas." This is so common a situation that missionaries will wonder that it is even quoted.

It is doubt of the living Holy Spirit to insist upon settling such questions for growing churches. Is He not with them; is He only with us?

Dr. A. G. Fraser, who has a notable missionary record, first in India and now in Africa, pleads for more, not less, independence for national churches:

"In mission service you cannot control and then expect to produce the pioneers and leaders of your controlled people. It cannot be done." "It is essential that we missionaries should respect the freedom of our converts as St. Paul did that of his." "No one is 'fit' for freedom. Our Lord alone used freedom perfectly. But we all become fitter by the practice of freedom and we cannot begin that practice too soon." "The sin that is starving the souls of men is the sin of national egotism, the devotion of men to loyalties, sects, churches, feuds, aggressions and divisions that are an outrage upon God's universal kingdom." (*International Missionary Review*, April, 1934.)

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38. Missionaries are not content to preach the simple religion of Christ but try to duplicate their home churches and to extend their denominations. Hence we have on the mission field most of the smaller and local separations of the sending lands and the people are not left free to determine their own course as followers of Christ.

There is enough truth in this criticism to make it a sore point with a good many missionary workers. It must be said at the very first, however, that the reason

for this lies far more in the sending churches than in the missionary force. There are assertive denominationalists among missionaries, to be sure, and they are apt to keep the same element in the home lands stirred up. These want to keep a firm hand on the new church and bring it into line with their historic churches in other lands.

They count it a sort of treason not to do so; it implies that their churches do not have the real substance of the Christian faith. "If these matters do not concern the Church in the mission land, they ought not to concern our Church in the home land. But if we say they ought not to concern the home church we must mean that the Holy Spirit has not led our fathers and that we do not have a true understanding of the Word of God." This is a form of High Churchmanship—which is not always restricted to ritualistic churches!

It is not in the nature of the Christian faith to require uniformity in its outward expressions; there is room for distinctions among believers. But such distinctions ought to be of spontaneous origin in the area where they belong. Otherwise their meaning is lost.

There are few mission lands where complaint may not be properly made that distinctions and divisions born on other soil have been imported. Many of them run back to divergencies of opinion which should have been handled by the fathers without division. Christians ought to be able to act on their agreements and discuss their differences. Oddly enough, they often reverse that process—acting on their differences and discussing their agreements. Then they transport to other lands the results!

The missionary enterprise has always to reckon on

the activities of earnest people who adopt some particular (or peculiar) idea of the Christian faith as the essential idea and feel it their duty to take this idea wherever believers can be found in order to correct their erroneous understanding. Such workers appear on the mission field, not so much to win new converts as to correct those won by earlier missionaries. There is hardly a field where this does not occur. Here is a story familiar to all missionary ears:

> Out in my country district (Chosen) one of the circuit helpers has been imbibing queer doctrines from some of the Holiness folks. He was teaching that the Ten Commandments were obsolete to those under grace, that the Lord's Prayer was only for the Twelve and not to be used by Christians, that none of the Bible written before the crucifixion had any authority, that one might work all day Sunday with impunity if he attended an early morning worship service, etc.

Where did that notion originate? Not in Chosen; it is an imported idea, imported by a very small group of insistent brethren, the counterpart of groups which invade any parish in America. And the attitude of the missionaries is precisely that of workers at home; they try to protect their young converts from these people, but they cannot deny to them their rights as individuals to carry their message, divisive though it is and regrettable as the procedure may be.

But admission of the truth in this criticism must be kept to the range of the facts in the case. There is much less cause for it than most critics think. Union interdenominational institutions, churches, theological seminaries, etc., abound on the mission field. The number of missionaries who think in terms of home

denominational terms is small compared with the number who gladly coöperate with the new believers in framing their own creedal expressions, their own methods of church life and their own programs.

When a union church, coördinating the work of both Reformed and Presbyterian missions, was being planned for Japan, the first thought was that the historic documents of both these bodies should be incorporated in the creed of the new church. It was finally agreed, however, that the new church must frame its own statement of the Christian faith and this it did. Most of the churches established in mission lands have done the same thing. They have exercised the same liberty that has characterized the American churches. American churches often have their roots in lands across the sea, but they have made their creeds and forms of government afresh or by revision of earlier documents.

There are always people in the home church who do not approve of this and who consider their money ill-spent in support of anything not in the familiar lines. But the rank and file of missionaries do approve it and trust the living Holy Spirit to guide the young churches into the right path.

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39. Present methods of mission work tend to obscure its real purpose. This tendency appears in the increase of union enterprises which involve a certain measure of compromise, and also in the inclusion of many union social agencies not required for the presentation of the gospel which is the sole missionary task. This involves an appeal to less worthy motives than should be used.

This objection is exactly contrary to what some critics urge. One group believes there is too much

union work; the other thinks there is not enough of it. Some object to the work because it is too involved socially; others because it is not sufficiently social. It is a good instance of the statement that objections sometimes cancel each other and also of the fact that everything depends on what the true purpose of missions is. The facts of the field and of missionary duty lie between the two extremes revealed by this statement.

(*a*) If union efforts and institutions require compromise of essential Christian truth or desertion of fundamental Christian convictions then they are unjustified. But if union efforts can accomplish the essential task of the Christian faith, it would be wrong to avoid them. The task is so great and the separate Christian groups are so inadequate that coöperation is the only Christian line to follow.

There is no need in mission lands for separate Presbyterian, Methodist and Baptist hospitals, kindergartens and schools, Christian literature societies and presses. Duplicating work in the same area and along the same lines is costly in personnel and in money, confusing to the new believers and untrue to the Christian faith itself.

Yet coöperation always involves risks. One cannot coöperate and dictate at the same time. But one can coöperate and contribute at the same time. Manifestly there are limits to the value of coöperation. It must be for the gaining of the real end of missions and not result in a contradiction of that end. Such discordant elements may arise in the union that it ought not to continue. There is no merit in merely tying two things together when they do not belong together. That merely means that they will have to be untied when the strain comes and this may bring increased distress.

The Mosaic law forbade the yoking together of the ox and the ass, though it is not certain which of the two was being protected. This prohibition might apply to parties in mission work, which simply do not belong together, though the reasons for their difference may not be perfectly clear. In addition, there are certain unstated courtesies which have to be observed when people work together, of which some workers do not seem aware. It is discourteous, to put it mildly, to propagate ideas which one knows are objectionable to other people working in the same team and such discourtesy can break up a coöperative enterprise.

It should be earnestly said, however, that the faults of union work, real as they are at times, are much outweighed by the values of such work wisely done. Critics are apt to pick out minor details and magnify them into unnatural prominence, without taking account of the immense meaning of the work as a whole.

The work of a Christian Literature Society is sometimes condemned because of a few books or tracts which it publishes, while its long list of excellent and essential publications is disregarded. The errors ought to be corrected; no defective or erroneous literature should be published—nobody questions that. But the great service rendered by such an agency ought not to be destroyed during the process of correction, as would be done if societies concerned with it should withdraw because of these confessedly poor publications. So with schools in which some unwise or unworthy teacher is doing poor or wrong work. This ought to be changed—that is agreed to. But the school need not be wrecked in the process.

Mission Boards and missions are more frequently at work trying to correct such defects than home people would ever guess. Most of the mistakes which bother

observers and which they report in sharp terms are better known by missions, and are giving them more concern than they ever gave to the observers. The difference is that missions see these as defects in an excellent work, while some hasty observers see only the defects and condemn the whole work. It would be a scandalous waste of trust funds to try to do alone what can be as well done in coöperation, with its great saving of personnel and money.

(*b*) As to the socializing of the field program by union enterprises, much could be said. One minister asked his Board secretary: "Has your Board gone over to the social gospel?" The secretary could reply clearly, "Of course not," since he knew the minister meant, "Has the Board deserted the personal gospel?" Yet he could say with equal honesty, "It has not gone over to the social gospel for it has always had that gospel." One does not abandon one's right hand because one also uses one's left hand. If social efforts are substituted for evangelistic efforts, it is a sheer mistake. But the evangelistic efforts inevitably land one in social efforts.

When families become Christian, their children have a new meaning for them and presently there must be a school. There must be improved ways of living, better food and other provision for fuller life. These effects follow the conversion of the individual. Moreover, there are certain social efforts which every Christian group feels bound to make in behalf of those who surround it. Sanitation is vital to a whole village; it is not enough that Christian families try to secure it for themselves. Schools begin for Christian children but they always include other children; the majority of mission students are from non-Christian homes. Many of these are brought to Christ in the schools.

The opportunity, at least, is there to be sanely used. No force or undue pressure can be used in schools or hospitals or other social agencies. But in any of these there can be, and there ought always to be, steady and persistent witness for Christ, and this witness ought to produce decisions for Him from students and patients. The method is social; the outcome is evangelism.

(*c*) The whole program of missions has grown out of sheer Christian necessities. Movements are started which are carried to completion by the new Christian believers in each land. The spirit and principles of Christ must be brought to bear on the whole of life. In rare instances it is possible to isolate the Christian believers in villages or settlements of their own, and in that case the social program can be restricted to the needs of the Christian group. This practice can be defended only in the earliest stages of work in the more primitive groups or where prevailing customs cut the new believer off from the usual sources of economic supply.

Probably this limitation explains the communistic cooperation referred to in Acts 2: 44–47; it explains the existence of what used to be called "rice Christians"—new believers cut off by their families from all economic supply and compelled to form a new social group with their fellow-believers. The need and the practice have long since vanished but some resident critics of missionaries in the Far East do not know it and declare that converts are all seeking economic reward and the missionaries are using mercenary motives.

This isolation of believers is not the ideal. There is no chance for salt to influence life as our Lord intended if it is carefully put in a canister on a shelf. It has to

be put where it is needed, with all the risks involved. The candle is safer under a bushel than on the candlestick where a draft can put it out or a child throw it to the ground, but these risks must be taken if it is to give light to " all that are in the house " (Matt. 5: 13–16). This involves the adoption of a social program in the midst of old surroundings accordant with the spirit of the new faith. If this program can be carried on in coöperation with other Christian bodies, all the better. If, on the other hand, this coöperation complicates the program unnecessarily, then it should be checked. The escape from the evils of coöperation is the correction of the evils, not the abandonment of coöperation.

(*d*) It should be added that some measure of socialization of the Christian program is required by the economic necessities of the case. The level of living in many mission lands is lower than is right for any people. With the coming of the Christian scheme of church and life, new demands are made on people already subsisting below the level of right living. They have not been called upon before to pay for the education of children, for the care of public incompetents, for the support of a minister and the ordinances of worship. All these have been done heretofore in some public manner or by the gifts of the rich or have been left undone. Now they must all be done by the new believers and done in ways as nearly worthy of the Gospel of Christ as possible. This means finding some better ways of living and giving.

The General Assembly of the Church of Christ in China at its meeting in October, 1933, laid strong accent on " the improvement of the economic strength of the ordinary Chris-

tian," saying that church self-support and the expansion of church influence could not be expected until the rank and file of Christian believers had become financially better provided.

This is the reason for the establishment of agricultural missions in many lands and for the introduction of agricultural departments in mission colleges. They are part of the work of establishing the Church of Christ in all lands and of helping believers to gain some of the fullness of life so sadly missing in large areas of the world.

V

CRITICISMS REGARDING RESULTS

40. The cost of missions is excessive, both in money which is greatly needed in other lines, and in lives which can ill be spared from home needs. The administration of work lying so far away involves expense which is overlarge or else neglect of funds given in trust by believers. The problem of percentage to be spent on overhead is insoluble. In short, missions cost too much.

(*a*) It all depends on the relation of costs to results. If the costs are material and the results spiritual, if the costs are financial and the results eternal, then there can be no comparison.

1. Souls cannot be priced in dollars. It is futile and irrelevant to figure up the costs of missions and then calculate what each convert has cost. A particular soul may be worth nothing to the world because of his ineffectiveness, yet have eternal values worth all the cost. Another soul may be worth to the world, as well as in eternity, more than all the cost of the work.

William James' *Ingersoll Lecture on Immortality* dealt with the issue of the worth of individual souls—whether it is reasonable to suppose that they would be kept in existence by a rational God. He concluded that each soul has value to itself and to God, whether to other souls or not. We calculate that if we spend a thousand dollars and only one soul is brought to Christ, this is too much to pay for such

a result: too much for whom? For the soul himself? for God? or merely for us?

2. If missions result in a deepened and widened life in the home church, they do not cost too much. The work of foreign missions is not done wholly across the sea; part of it occurs here at home. Some money is properly spent in inspiring the home church, informing it, guiding it to wiser and larger endeavour. Something must be channeled back to the donors in order to maintain and develop a spirit of loyalty to Christ and the world. The only real protection against worldly-mindedness is world-mindedness.

Were there no converts at all on the field, foreign missions would be worthwhile, if they resulted in a serious effort to find and do the will of Christ in offering the Gospel to all men. It is not our business to get results, though we ought always to be suspicious of our efforts if they do not come. It is our business to offer the Gospel everywhere in ways worthy of the Gospel and of those to whom it is offered. Results will follow, but their measure we cannot determine.

3. But is it not true that the "overhead" of missions is too high? How much of each dollar gets to the field? Missionary agencies differ here. There is always a tendency for costs to increase and those responsible have ever to be on the lookout regarding it. People who handle money which they do not earn tend to take it lightly, forgetting at what cost it often comes. That is the danger involved in using government funds and explains why they are so often wasted. Vigilance can never be relaxed on this point in the handling of benevolent funds.

But criticisms must be founded on facts, not on emotion or mere guesswork. Salaries, for example, are never an absolute index of values. They are intended to provide a reasonably comfortable living in the place where the work is done. They must often take into consideration the history of the worker and the obligations he had assumed before entering this field of service. Places where smaller incomes would be adequate cannot be used to gauge the requirements of missionary administrators. A larger figure often means less in actual value—when conditions of living and demands on the receiver are taken into account—than does a small salary.

4. Settle it once and for all that missionary work cannot be done without cost. All of every dollar given cannot go to the field. Somebody has got to pay for the cost of its transmission. In benevolent agencies whose officers work without salary it is clear that someone is providing for their living. The cost of transmission is met indirectly, but just as truly as though they were on salary. The same thing is true when a gift is sent directly to a missionary. The agent, in this case the donor, has to provide for his own living.

If the agent is a pastor, then his church must give up enough of his time to allow for this service. If he is a business man, he must either take time off from his own work to do it or he must pay somebody else for doing it. The cost of the service represents money that could have been given outright for missions. By no imaginable means can the service be met without cost. And as the volume of the work increases, with more workers in the field, more donors at home, more funds to be handled and safeguarded, either the number of volunteer workers, paying their own way, must be augmented or someone must be found to give up all his time to it. There you have the beginning of a

salaried staff. It is the way of all such agencies, a perfectly legitimate way.

The need arises for an office or some address known to supporters where donations can receive the care they deserve as trust funds. This may be very simple at the first, the office of a church or a donated office space in a business office, but here again somebody has to pay for it in some way if "every dollar goes to the field." Most of us prefer to have our benevolent gifts pay their own way to the field, each dollar taking its share of legitimate costs with safeguards against wasteful or extravagant outlay.

5. An enterprise so wide-spread and so vital cannot be carried on without adequate supervision. Yet the burden of administration ought to be lifted from the shoulders of busy missionaries as much as possible. They ought not to be responsible for raising funds at home; this should be done for them. Whatever can be, should be done at home. Missionaries are not on the field for administrative purposes but for evangelization by as many methods as possible. This relief from administrative duties becomes all the more necessary as lines of work increase on the field and as the work widens. It is one thing to have a piece of work on an island of the South Seas, run simply there, involving the transmission of small sums given by a few donors. It is quite another thing to carry work covering twenty countries, with schools, hospitals, evangelistic centers, presses, Bible distribution, small churches calling for oversight and advice, with money coming in from a multitude of donors whose knowledge and interest must be held, whose gifts must be used as designated by them, and at the same time see that a proper bal-

ance is maintained in the distribution of general funds so that the work is kept worthy of the whole Gospel of Christ. Such a task has many problems and duties utterly unknown to simpler work. It will require that somewhere, on the field or at home, there are workers who devote their time and strength to it, both in maintaining intelligent support, securing new interest, distributing the gifts so that the whole work shall go forward, and in clearing the lives of the field workers so far as possible of unnecessary difficulties.

Most agencies that magnify the voluntary element of administration subject their workers to need and difficulty that ought not to occur; they cripple themselves and their task in order to run on such economical lines. The money saved is badly saved, saved at the cost of effective service. It is enough for earnest men and women to give their lives for the world work; the least we can do at home is to set them as free as possible to do their work well, with a minimum of anxiety and limitation. Complaints of the "overhead" of missionary work must always have this in mind.

Granted that in some cases there may be too much "overhead" and that this should be constantly watched, the other extreme is quite as possible and even more dangerous. There can be so little "overhead" that the home church is not kept informed, new supporters are not developed, old supporters are not encouraged, burdened workers are not cheered, workers on the field are not relieved of unnecessary anxiety and complication, and the whole enterprise is crippled. Somewhere between the "too much" and the "too little" of "overhead" is the true path. To find it is a perpetual problem for thoughtful missionary leaders.

6. Mission costs are distributed along three lines:

(1) Part goes for purely administrative purposes; the actual handling of problems from the field, the apportionment and distribution in the wisest way of the gifts that come in. This item of expense does not bulk large in the total cost.

(2) A considerable part is spent in bringing to missionary supporters at home the information and inspiration which they desire and which they should have. It includes the cost of:

(*a*) Itineration through the home churches of missionaries on furlough.

(*b*) Preparation and distribution of literature of the right sort.

(*c*) Visits of administrative workers in various capacities to the church.

(*d*) Campaigns to raise money.

(*e*) Organization of rallies and conventions.

(*f*) Promotion of interest in missions among the organizations and activities of the home church.

(*g*) Presentation of special pleas and needs that call for immediate attention.

(*h*) Such other activities relating to the missionary enterprise as are not automatically taken care of by devoted leaders in local churches.

The amount spent in these ways will depend on the size of the sending church, the number of missionary stations that are being supported by it, and the number of agencies that have to be encouraged and directed. This is foreign mission work in a true sense of the word, because it is a vital part of the world enterprise.

(3) A third part of missionary "overhead" is what is spent in promoting the spiritual life in general in the Church, without which the securing of support would be impossible.

It is sound missionary practice to take part in movements which deepen the life of the Church from which support may be expected. A devitalized Church is not a giving Church, and while missionary pressure itself tends to deepen spiritual life there are other methods for this in which missionary interests may wisely share.

There are no figures for this as a general statement. Most Mission Boards publish their financial statements in detail so that anyone can find for himself what they cost.

This is true, also, of some agencies not responsible to any organization, though others, having no responsibility, omit this important element of missionary procedure. The principal thing to note is that there are unavoidable, necessary, wise costs of administration. They are always to be watched with jealous care and regulated on sound principles, not on emotional grounds which fail to take into consideration the essential factors of the problem.

(*b*) Although this criticism is chiefly directed at financial expenditures, there is one phase of cost which deeply concerns many observers, namely, the sacrifice which the work requires of missionary parents. It is impossible to maintain on most mission fields adequate educational provision for missionary children and they have to return for much of their education to the home lands. One or both parents must return with them, giving up the work, or else the children must come alone, committed to relatives or other friends or left on their own responsibility at an age too early for this treatment.

There is no answer to this objection; we can only admit the fact and seek whatever extenuation there may be.

It is the most difficult personal problem of the whole enterprise. As a matter of fact, in spite of this handicap, though there are enough failures to give concern to all friends, missionary children show an unusually high percentage of success in life. One wishes, also, that failures did not occur in families where parents are present; but they do, and quite as frequently as among missionaries.

Most Mission Boards willingly arrange for the return of a mother with her children when this is necessary, though it is realized that children need a father as well as a mother. There are now in most mission lands schools which fit for American colleges. Missionary colleges do not often train for Western institutions or life because much of the instruction is necessarily in the tongue of the field.

If children rebel against being left, most administrators would advise that their rebellion be taken as reason for not leaving them and for making some other adjustment.

Most parents succeed in making the situation clear enough to their children so that they are willing to accept their isolation as part of a great service which the family as a whole is rendering to the world. Where this cannot be done, parents ought always to be free to leave their posts, either temporarily or permanently. It is a price which all must pay who render foreign service; it is not at all peculiar to missionaries.

The problem has been so real to the Church in the West that many institutions make special provision for missionary children in the form of residences suitably directed, scholarships, employment bureaus. All Boards provide " children's allowances," payable up to age 21 or later, for use in education, thus lightening, by at least a little, the burden of parents. Regular furloughs for all missionaries often relieve the distress of the situation. But nothing can remove the problem. It is an element in missionary sacrifice which some

observers think should not occur, but which most missionaries are willing to accept, trusting God with the outcome.

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41. It is an infringement on the rights of personality for one man to propose to another that he change his religious faith. Missionary effort, in its very nature, is questionable or condemnable.

Religion lies outside the field of force or coercion. If ever coercive measures have been used in advancing the interest of any religion, it has been wrong. It is sometimes charged that such measures have been used, when the facts are quite otherwise. But in so far as they exist in any degree, they are to be deprecated and disowned. It is a curious misunderstanding of history, however, to suggest that a change of religion is anything unusual or that propagating a faith is a reprehensible act.

If that were a valid idea it would mean that no new outlooks in religion, no advance over what one had at the beginning, ought ever to be made. In that case, Buddha ought not to have appeared nor Confucius nor Zoroaster. Each of these teachers saw some truth from a new angle and each of them offered it to others and others accepted it.

Everyone agrees that it is proper to offer advanced truth in any other department and to make it so attractive to hearers that they will be inclined to accept it in place of what they now hold. Men do that in medicine. The whole procedure of medical science in Japan has been changed in the past century because the Japanese learned of better methods. Transportation is as old as the human race, but it is deemed proper anywhere to introduce better methods.

Modern methods, both in medicine and in transportation, have in all lands displaced older methods. Medicine men and witch doctors in Africa are quite as much disturbed by the coming of modern medical science as their old religious leaders are over the coming of Christianity. Yet it does not occur to anyone that the introduction of scientific medicine is an impertinence or an intrusion.

To be sure, there are various methods of introducing the new ways. Some visitors sneer at all that is old, ridicule it and contrast it constantly with their own newer and better ways. They do this in medicine and in transportation and in religion. It is a bad method; it lacks appreciation of the life the people have been living for centuries. And in the long run it does not succeed. In all lands there are those who call their countrymen back to the older ways.

Mr. Gandhi would have all doctors banished from India and all modern machinery along with them. Whenever a natural calamity befalls lands like China or Africa, some people insist that the gods are angered because of the adoption of the newer and less natural ways of living. Many insist on abandoning them and returning to primitive methods. This is no more true of changes in religion than of changes in other lines of human interest. In 1901 when the Station at Syenchun, Chosen, was being opened, a place was cleared for a residence and before the house was built the missionary died of smallpox. The people of the community believed it was because the clearing had scratched the back of the dragon who occupied the hill—their experts in science and medicine told them so!

But there are wise, kindly, appreciative ways of presenting the newer idea and methods, ways that win favour from men here and there—presently from larger

groups. In several lands electric light was held to be the work of demons at first. The first railroad tracks were torn up in China. Natives of Africa tried to destroy the first steamboats that plied the rivers. What then? Often these things were forced on the people for sheer gain, or else patient workers had to win favour for helpful improvements which displaced the practices of centuries and often disturbed the internal life of the people. Should it have been done? Would it be better if primitive peoples had been left to their own devices?

The question must be answered for all lines of advance, not for religion alone. And yet it is often the man who is introducing new business in China or Africa who objects to the introduction of the Christian faith. "These people have their own religion; why should we try to give them another?" But these people also have their own way of transportation, their own ways of lighting their houses or going without light, their own ways of making and using garments, their own way of using or neglecting natural resources; why should we suggest any other ways to them?

But religious issues are profound. We might doubt the wisdom of changing the transportation or the lighting system of other peoples and yet see the wisdom and human kindliness of changing for the better their religious practices. These other changes affect their temporal, present way of living; the religious change affects their far-reaching, eternal way of living, gives them a different outlook on life and eternity, a different idea of their fellow-men and their mutual relationships.

To be sure, this offer must be made in ways worthy of the religion which is presented. It cannot be forced nor offered on unworthy inducements of personal advantage. There must be full appreciation of the values

and blessings which may be added to any existing practices or customs or ideas. One cannot go with the thought that all other religions except our own are Satanic in origin and bear no witness to the presence and care of God. But can he go with any sense of compromise or with the thought that the present religions are really good enough and merely need slight improvements here and there? In this case thoughtful adherents of other faiths will take note of his own apathy toward qualities which turn them to Christ.

Christian believers in Japan complain that certain visitors have spoken too highly of religions existing in their country. They say that they forsook those faiths because of the absence of those very qualities which the visitors extolled. In some of its aspects Christianity brings to other faiths fulfillment; sometimes it demands a complete " round-about-face." Christ will destroy nothing that is good; " the bruised reed will He not break." Dr. Farquhar has aptly called his book on Christianity in India *The Crown of Hinduism.* Similarly could one write of many another faith. Christ takes it up at its best and gives it a meaning which its followers had not seen. Someone speaking in India remarked that missionaries had found in Hinduism beautiful things which he himself had never recognized. He questioned if they ever could have been seen but for the spirit of appreciation which the missionaries brought to them.

When we go to people with other faiths and offer them this higher, better faith if they accept it, it is they who make the change; we could not do it if we would, and we would not if we could, because a man who becomes a Christian merely at the wish of someone else is not a true Christian. Force or inducements will not bring him to Christ but only to an outward form which can be adopted without true faith in Christ.

This would be no real gain. But surely it cannot be said that a man should not change his religion if his heart and conscience call for the change.

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42. Missionaries unsettle people in all lands, disturbing them in the faith they have held for centuries and thus unfitting them for the social order in which they must live.

The first part of this criticism is true, but the second part does not necessarily follow. These "unsettled" people often become the most constructive workers in "the social order in which they must live." The acceptance of the Christian faith ought to unsettle any man in a social order which is not Christian.

The largest single criticism of Western lands is that Christian adherents are not as unsettled as they ought to be regarding their own social order. They ought to be more zealous to improve it.

On the other hand, multitudes of converts have the spirit of N. K. Tilak, the Indian Christian poet, in his "Altar Cry":

Rags shall I wear,
Straw shall I eat,
For the sake of thy soul,
My Motherland.
And into the street
'Neath trampling feet
I cast all fame
For thy dear name,
Oh heart's true flame,
My Motherland.

Christ shalt thou see,
Him shalt thou know,
For the cure of thy soul,
My Motherland.
And out from the street
Come millions of feet
In Christ's dear Name
With hearts aflame;
Yield thee to Him,
My Motherland.

That is not the word of a merely unsettled social person. Here is an original Japanese hymn used in the Christian churches:

Land of Mount Fuji's majesties,
Fair land of fragrant cherry trees,
Our lovely land, O Father, bless,
Thou Author of all loveliness.

O purify our land until,
Her soul responsive to Thy will,
Our Sunrise Kingdom's light shall shine,
Reflection of Thy light divine.

Surely this is healthy unsettlement. There is no evidence to show that particular social institutions and a particular religion must always go together. Another religious faith may prove to be a better supporter of existing conditions than the current faith; it may furnish a more rational foundation for them. On the other hand, when a social order or any of its institutions proves unworthy of the highest ideals of humanity, when it fails to give humanity its proper opportunity in life, then change ought to come and

there is reason to be grateful to any agency that forwards the change for the better.

Men do not need to live in a wrong or defective social order. It can be changed. But the change comes from within, from changed citizens who have gotten somewhere a better idea of life as it should be lived. It is no wonder that this change comes through men renewed by the spirit of Christ.

The decision as to what rites or customs shall be preserved and which ones abandoned is seldom made by missionaries. It is made by the new believers themselves who understand what the old customs really mean, knowing them as no outsider possibly could.

There are certain practices which seem to observers entirely innocent, which nationals know very well to be sinister; on the other hand, nationals may know that other practices which observers criticize have entirely correct implications.

This question of the attitude to be taken toward native practices is, of course, most important in primitive countries where social relations are crude. In highly developed nations the changes, under Christian influence, are apt to be less marked, though even here they are often to be noted.

In some sections of Africa missionaries are much more lenient regarding the continuance of polygamous relations assumed by a new believer before his conversion than are the national believers themselves. These are apt to demand a clean break; they know what these relations have meant and still mean.

There are many usages in mission lands which missionaries would willingly see preserved, but which believers will not continue. The following account of procedure in New Guinea is typical of how the question is handled in many lands:

Dr. Abel (an English missionary) was accused more than once by anthropologists of prohibiting various native customs, such as feasting, dancing and allied practices. So far from this being the case, he did not believe that he, or any Christian, had any right to interfere with the ceremonies of the people. Where Christians were concerned, there could be no question of the incompatibility of certain customs with their new-found faith. There were many things that presupposed fear of spirits, or an allegiance to malignant sorcery, which converts themselves regarded as belonging to the old darkness and therefore left behind. But the observance of mortuary rites and doubtful practices Abel left entirely with the Christian people, reminding them that they must decide in any ceremony whether it would be to the glory of God, whether it would strengthen the Church, whether it would help the heathen to the knowledge of Christ and whether in days to come their children would bless God for their decision. . . . In every case, after long prayer and debate (entirely among themselves) they advocated a clean break with old heathen ways.

Anyone who has visited mission lands has found missionaries regretting that the new believers have not retained certain customs of their own lands which the believers with clearer eyes saw as involving dangerous compromise.

A visitor heard an attractive melody sung in some public place and asked why, when such melodies were available, the new church had so generally adopted melodies from the

West for its hymns. He was told that if he knew what was associated with this melody in the minds of the people, what the actual significance of the words was, he would understand why it, like most of the native melodies, could not be used in religious services.

A similar explanation frequently is given by converts for breaking with old customs and not alone in the field of religion. For a time at least this will involve disturbance in the social order, but the disturbance is the salvation of that order in the new world in which the nations must now live. The missionaries are not making this new order any more than a multitude of others are making it. But in all sanity they must recognize it and realize that converts and their friends have to live in it. In that new order certain practices will not do, certain customs must disappear. That they go out because of the new ideals of life which Christ gives is a blessing rather than a curse.

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43. Missions cannot succeed. They merely veneer natives of other lands with a thin coating of religious customs, not really changing them. Converts are always under suspicion of those from whom they went out as being insincere or acting on low motives.

That is a constant danger. One wishes it were peculiar to mission lands. Alas, there are Christian adherents in America and England who are merely veneered with their faith and under any severe test fail to reveal a substantial inner Christian life. If such cases prove that missionaries ought not to go to other lands it proves equally that ministers ought not to preach in Christian lands. All the authentic proofs

of sincerity and genuineness can readily be found among new mission converts. They have stood the test of trial, persecution, contempt, poverty, even death, as truly as the greatest martyrs in Christian history.

Converts in China, Japan, India, Africa, the islands of the sea, have done everything sincerely convinced and changed persons could do to prove the reality of conversion. If some are veneered, some are solid through and through. They have written convincing books for their faith, they have preached it eloquently and convincingly, more effectively than any missionary. Hypocrites and veneered believers in every land? Yes, more is the shame of it! But Christian heroes, martyrs, saints in every land also, more is the joy of it!

In *The Changing Chinese,* 1911, Professor Ross speaks of the "startling change in fundamental values" and the "marked change in ideals" which come with Christianity to the people of China. He writes:

One who really enters into the spirit of the New Testament seems to experience a wonderful uplift and happiness. It delivers him from the fears that have haunted him—the fear of misfortune, the fear of disease, and, above all, the fear of death. Oriental life and thought offer but a cheerless outlook to the meditative soul, and to such a one the religion from the West offers a true *vita nuova.* To judge from the beatific expression on the faces of certain superior converts I have met, the Gospel means to them what the opening of the hatches of a captured slave ship meant to the wretches pent up in its hold.

Tourists in mission lands often hear that converts

are less reliable than unconverted people and that resident Europeans and Americans do not employ them as servants or other helpers. Of course this means only that they do not consider them really Christians, for Christ never made a follower dishonest or unreliable. Unhappily, some professed converts are insincere. But the charge as a whole is absurd. There are reasons that lie back of it which will bear study. For one thing, becoming a Christian gives a man a certain self-respect which does not permit him to take offensive treatment from a foreign master as stolidly as most natives of mission lands will do. One employer expressed his indignation that a Christian servant would not accept a beating at his hands. "What are we coming to when a man cannot correct his own servants?" he asked. Testimony to this development of self-esteem in converts is borne by the following striking witness from India:

Two interviews with a high police official, not a Christian, with an interval between them during which he made inquiry of his subordinates, confirmed the testimony that the Christians are more law-abiding than before their conversion. While unable to furnish us with any data from official records, as he at first thought might be done, he declared that the conversion of Sweepers in the district had undoubtedly been followed by a decrease in offences committed by them against the law. But he was of the opinion that such offences as are now committed are of a more serious character than were the offences of former times. He suggested that the reason for the latter change might be that they were less ruled by fear than of old, association with respectable men and kindly treatment having made them think more highly of themselves, with the result that they were bolder and more daring when attempts were

made to oppress them or to infringe upon their social rights. (*Mass Movements in India,* pp. 210, 211.)

Intelligent Christian believers will count that a change for the better in the field of mere humanity, even though it brings with it, as do most human advances, danger of error.

The depth of their conviction can be illustrated by many such instances as the following, which occurred in the spring of 1934 in a school registered under the limitation of the Chinese laws that regulate all religious instruction rigidly:

On Easter morning, in our Truth Hall Chapel (Peiping), we had an impressive witness to the reality of the resurrection of Christ. Three teachers, two secretaries, an assistant librarian, and twelve students stood up to confess Christ and be baptized. They formed an unbroken line all the way across the chapel. Knowing them intimately, I was deeply moved as I looked at each one of them standing there. What a simple, significant, glorious thing to do! The students were among the choicest in the school, in scholarship, personality, and actual leadership. All of them agreed that it was the right thing to do to stand up in the presence of their teachers and fellow students to declare in no uncertain way their loyalty and their purpose. The spirit of service to Jesus and His supreme sacrifice made it impossible for these students not to come out into the open. If I know their hearts aright, I should say that loyalty and a desire to dedicate themselves to a hard task is the deepest yearning of their hearts. There was no escape from it. It became a happy decision. This front line in Chapel bowed their heads as the minister, a Chinese Hebrew and Greek scholar, placed both of his hands on their heads and baptized them into the Name—the Name above every other name. While they were reverently bowing, it seemed to

me that I saw them all turning around and facing the students of Truth Hall and saying, " We witness to Christ today. He is the way, the truth, the life."

No one could if he would, and no one would if he could, force anything like that upon young men in school. To count them as merely veneered is to do violence to common experience.

Dr. C. F. Iglehart, a long-time observer in Japan, writes: " Church members in Japan comprise a very small minority of the population—less than one half of one per cent. But their influence is great. In national affairs they furnish leadership ten times larger than their quota and, when spiritual and moral qualifications are called for, the proportion is much greater still."

The standing of converts among their non-Christian fellows can hardly be open to question among informed observers. And it must be remembered that they, because their standards are supposed to be higher, are more severely judged than others.

When a native complained to a missionary against the conduct of a Christian believer, the missionary expressed surprise: " But what he did is what all of you do right along." " Yes," said the objector, " but he is a Christian and we do not expect him to do it."

The fact of friendly association with the foreigners does tend to lay converts under suspicion in some places and motives have constantly to be safeguarded. But the kind of Chinese who called converts " running dogs of the foreigners " would not be taken seriously by anyone who did not want to believe something adverse to the Christians. The nobler Chinese took

no such attitude; the rabble did in some emergencies, just as men from the rabble jeer at street-corner Christian preachers in America. Too many Christians are in places of highest trust in governments and business to make the charge less than absurd.

At the same time, it must be remembered that if Christians are called upon to suffer for their faith in mission lands, it is no more than their forerunners have done in every generation. There are places where to become a Christian does involve persecution and mistreatment, but is there not somewhere a word about enduring reproaches for the sake of Christ? Is this an argument against becoming a Christian?

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44. Missions tend to denationalize converts, giving them a weak form of internationalism, over against that vital nationalism which accompanies a sense of loyalty to the religion and the practices of one's ancestors.

This is a sheer question of fact and the facts are against the critic. A religion which crosses national borders is no more denationalizing than a chemistry or a physics which does the same thing.

There are crude minds which fear the spread of learning in all its forms because it tends to make a true internationalism seem the decent thing it is. But no sane nationalism has reason to fear a sound international sentiment. If a man thinks of his nation as *against* the rest of the world, that is one thing; if he thinks of it as *in* the world, that is quite another thing.

The Christian faith helps remove racial and national prejudices; but it does not for that reason lessen a

sane love of one's country. It does not take away the rights of a citizen wherever he goes. Those who would have missionaries renounce their citizenship, as one objection would require, overlook the fact that this would make of the Christian faith a purely national thing, suggesting to Chinese believers that, as an American cannot be a missionary and an American citizen at the same time, so a Chinese could not be a Christian and a Chinese at the same time—obviously an impossible position. A Christian American is not less but more an American because of his religion; a Christian Chinese believer is a better Chinese citizen. But neither of them is an enemy of the other. The Christian faith gives each an additional ground for brotherhood with the other and yet greater loyalty to his own nation.

The testimony of the field is against the critic at this point. Here is word from a Moslem land:

> The charge that we denationalize is absolutely false. One of our Moslem converts, taken into the army for compulsory military training, when questioned why he read the Christian book replied, as he held it up in his hand, "I am here today serving my country simply because I believe in this book." Others fled away from this duty, but he did his service simply because the good book would not allow him to run away. I believe some of my young men friends are performing their duty to their country because I encouraged them to go. The accusation is not true; it is false.

The same question arose in China a few years ago, and some advised closing mission schools. But their students protested that they heard far more of patriotism and the duty of citizens to support their own government in mission than in government schools. When

the facts and experiences of these students were presented in debate in a university at Shanghai, a popular audience voted by an overwhelming majority in favour of mission colleges as makers of patriotism. In lands like China and Japan, Christians have entered no objection to patriotic practices in schools, churches and other gatherings, so long as these were really patriotic practices, not camouflaged religion being forced upon them in violation of the laws of their constitution which insure freedom of conscience.

> It is not any American law that provides for freedom of conscience in Japan. It is a Japanese law. And when this freedom is violated it is not the missionaries who protest. It is the Japanese Christians. They have not become denationalized. They protest,—not as Christians, but as Japanese citizens whose rights have been infringed upon.

There are many Chinese citizens who seriously question whether, without violating the rights of conscience which their laws guarantee, a government can deny to parents the right to include religion in the school training of their children. But so long as the government imposes the prohibition, Christian Chinese citizens are accepting the limitation. They are not denationalized in any sense. They have learned in most cases for the first time what true loyalty is.

One aspect of this criticism has, at certain stages of missionary work, been justified. Missionaries have sometimes taken responsibility for the conduct of converts to such an extent as to befriend them in lawsuits, or in other court or civil proceedings, going so far as to use even their own consular safeguards for them. This has been done especially in lands where injustice was apt to be done in the court and where a

Christian was counted an easy mark for ruinous penalties.

Probably the Roman Catholic missionaries have taken a more active part in this practice than have Protestants, but there has been enough of it to justify the charge that missionaries have used their prerogatives as foreigners to hinder the usual proceedings of native courts. Anyone can see why it occurred, and it would be inhuman to object to it in some cases; obviously, however, it is not a wise course for missionaries to take. It involves denationalizing converts merely because they *are* converts.

There remains always the serious question about the attitude of citizens toward their government in any country—be it America, England or in the mission field. The religion of Christ forces that question in these days everywhere. How far does a Christian surrender his conscience regarding support of government policies?

If he does not believe in war, or in some particular war, must he take part in it because he is a patriotic citizen? If he deeply disapproves of expenditures of his nation for which taxes are raised, shall he pay the taxes for those purposes? This is no question of missions but of Christianity everywhere.

It is not a problem of loyalty so much as one of duty to a nation which one loves and for which one is ready to render service. If that question arises among the thoughtful youth of China and Japan, it is no more than what the thoughtful youth of America and England are facing. The Christian faith makes a man a patriot but it leaves open some questions about the duty of a patriot. Men may differ about those duties

and yet be wholly patriotic. They are not denationalized because they have put the Kingdom of God uppermost.

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45. Missionary work is not acceptable to the people of other lands; they show this by their adverse attitude toward missionaries and their resentment against the implication of their inferiority which is involved in the sending of missionaries to them.

(*a*) This, of course, means only that *some* of the people do not desire missionary work, for manifestly a considerable number in each land welcome it, since they do become believers in Christ. If the fact that some do not desire Christian work is a deterrent, then every town in America ought to close its churches, since there are in every city or town some who do not care for the churches nor for the Christian faith, who would be entirely willing for the churches to close and for their work to cease. The churches do not close for two reasons: first, there are so many who do want them, and secondly, they have a service to render even for those who would discard them.

In every mission land there are many people who rejoice in missionaries and their message. It would seem utterly illogical to deprive such people of their opportunity to hear of Christ because others do not want to hear of Him. It is no more required of these latter that they hear of Christ than it is required of the non-Christian groups in America that they go to church.

It is true that missionaries are not always wanted by some of the people to whom they go. But this does

not indicate that they ought not to go. Some of the people who most need help are least conscious of their need, though the need may be very real. One of the neediest places in the world is certainly New Guinea where savagery has ruled for centuries and where the human race has become as nearly brutalized as anywhere in the world. Dr. Charles W. Abel, who went there as a missionary in 1890, when the need was appalling, wrote:

> In those early days of my work I often had the miserable feeling which was more than a suspicion, that I was forcing myself upon people where I was not wanted. However, there was no doubt in my mind, as I looked about me upon that heathen community, that, little as I was wanted, I was sorely needed; and I remembered how often my Master must have been tolerated where He was not welcomed.

These people who did not welcome Dr. Abel killed and ate their fellow-men; an example of the "beautiful and simple native life" which was destroyed by missionaries!

Conceding all this, however, there is no real ground for reasoning that the people of a land take an "adverse attitude toward missionaries." Mobs at times *do* wreck mission stations and injure, kidnap or kill mission workers. These mobs no more constitute "the people of the land" than a lynching mob in an American city or village constitutes "the people" of that place.

Nowhere has there been any notable and universal uprising against missionaries as such. Anti-foreign mobs have attacked missionaries, not because they are missionaries but

because they are foreigners. These attacks have not represented the sentiment of all the people; in every such outbreak others, at the risk of their own lives, have befriended and defended the missionaries, both because they *are* missionaries and because they are foreigners to whom human courtesy was due. Probably nowhere have more outbreaks occurred involving missionaries than in China. A careful observer says, however, that "the occasional mobbings of missionaries are not in the least outbreaks of fanatical intolerance. They are in part explosions of anti-foreign feeling generated in this most patient of people by numerous abuses; by opium wars, the enforced opium trade, the compulsory opening of ports, extraterritoriality, high-handed seizure of territory, and like buffets to national pride inflicted by the mailed fist of Western powers. The missionary has no part in these, but when the black thunderclouds of hatred roll up, he, as the nearest foreigner, receives the lightning stroke." (E. A. Ross, *Changing Chinese*, pp. 220, 221.)

(*b*) As to the implication of the inferiority of other people, the offence is very real wherever it occurs. To be sure, all sharing of ideas implies that the hearers do not have them and yet need them. If one person is ever to help another, such implication of inferiority is inevitable.

If you see a man slip and fall in the street and you hasten to help him, it means that you think you have strength and ability which, for the moment at least, he lacks. When a minister stands up to preach the Gospel, he must have some sense of having what the hearers lack and need.

Every missionary knows that some of the people among whom he works undoubtedly have qualities which he could wish for himself. But he is convinced

that the great truth of his Christian faith is so well worth having and so valuable in life that whoever does not have it needs it. If his presentation of this message brings any sense of permanent and essential inferiority to those to whom he ministers, he is somewhere at fault and is sure to injure his ministry. An implication of inferiority is no part of the missionary idea and it should be protested whenever it occurs.

The whole world must not be judged by any one section of it; Japan or India is not to be measured by Africa or New Guinea; neither can Africa or New Guinea be measured by Japan or India. The moral, social and spiritual inferiority of the people in some parts of the world is too obvious to be discussed. To deny it would be foolish. There is more missionary work to do in such sections than critics of missions who refuse to have anything to do with the work in better portions of the world are ready to support.

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46. Missionary effort has now continued so long that its ineffectiveness is demonstrated; if it were a wise endeavour it would have gained larger results before this. No mission field has yet been fully and definitely Christianized and the number of converts is numerically small and spiritually doubtful.

This is sheer historical error. If only missionary effort had continued "so long!"—but it has not. There were long centuries when very little aggressive missionary effort was made. Even at the beginning of the modern era the mission forces were very small; nowhere have they been adequate to make a fair demonstration.

The assumption of a good many critics is that the Chris-

tian Church has been carrying on missionary work from its beginning. This is not the case. In some important lands the work is still new. Japan is not an old missionary field. It was not opened to Christian influence until 1853. China has not been entirely open as long as that. Chosen was entered by its first permanent missionaries in 1884. The first Christian convert in that land died a few years ago. This is true also of the first Christian convert among the Siamese people. The interior of Africa has been entered only in recent years. Some parts of the interior of South America have not yet been entered. There are many untouched islands of the sea.

It must be added that from the first the missionary enterprise has been carried on by only a minority of church people. That is, of course, a reflection on the devotion and understanding of Christian people but it is a fact which must be acknowledged and taken into consideration in any fair judgment of the situation.

The truth is that this missionary century has been the time of the greatest spread of the Christian faith in its history. The spread has been *extensive,* covering the greater part of the earth's surface; it has also been *intensive,* involving the application of the faith to more areas of human life than ever before. It is true that save for such limited areas as the Hawaiian and the Fiji Islands, which have been turned from sheer idol worship to more intelligent faith—much of it sincerely Christian—no single land has been wholly turned to the Christian faith. But any observer can find large sections of all mission lands where the outlook on life of masses of people has ceased to be that of their ancestors and has become Christian.

No one can consider the difficulties which the missionary

enterprise has had to face in these lands without marveling at the actual measure of success achieved. There has been the adverse drag of long-standing tradition, of vested rights in families and communities, official favouritism for existing religious practices and institutions, the "foreignness" inevitably connected with the very name Christian, the anti-missionary attitude of many professed Christians resident in mission lands, the difficulties of language and social customs, the necessity for introducing a whole new series of ideas to meet the logic of the Christian faith—and a multitude of other hindrances to speedy progress. For all that, the Christian faith has taken root in all those lands, and a young and growing Church has come into being.

It should be remembered that all existing Christian lands were once mission lands. In a few instances, as in the case of America, the transformation of a pagan land into a Christian one came about by immigration and colonization. But this was not true of the British Isles nor of France nor any other part of Europe. Yet all these lands are Christian, in the sense that no other religion competes successfully with the Christian faith as a religious influence. This is all due to missionary enterprise of an earlier day. It will be surprising if it takes as long to make China Christian as was needed to Christianize Europe. The progress of the first century of work in China has been far greater than in Europe during its first century.

It is true that the results of missions are by no means all that might be wished; there is need to examine with great solicitude the methods in use to see if, perhaps, they are defective. Had mission forces been more wisely chosen, distributed, supported, and led, might not greater results have been achieved? Cannot helpful lessons be learned from the past, so that progress may be swifter?

Missionary leaders and the missionary force the world around believe it can be done, and are seeking new and better paths and methods.

Meanwhile, those who know the whole situation rejoice that despite inadequate methods, poor equipment at many points, and workers who, even though not so poorly trained as some critics assert, are far from perfect, so much has been accomplished. Irresponsible travellers bring back extravagant reports of failure and fruitless work. The fact that they have been in the lands of which they talk is taken at face value instead of being analyzed to see what their residence actually meant.

A man who had been in Africa for weeks or months declared that "none of the supposed converts in Africa will stick." He knew this from observation. His testimony was very disturbing to earnest missionary supporters who heard him. But pressed to know *where* he had been in Africa it was found that he had spent only a few weeks in a mining city in South Africa where not even the morals of English and Dutch immigrants had "stuck." In that very city was a live and effective African native Church which he had never seen, in which earnest Christian converts were holding their own with amazing fidelity. As for himself, he had never once attended a church service during his weeks there, though there were several Christian churches there which he might have been expected to attend. His judgment was worse than worthless, yet it was given and received as though it had weight! He had "been in Africa" and of course he would know!

Something like this can be said of many who speak of China. China is a large country; one might live and work in China for months or years, and be unaware of

the major and important mission work being done there, just as one can live in New York City or London and know nothing of the aggressive Christian work carried on in behalf of the neediest elements in those cities.

Add to this the fact that few of these visiting critics can speak the language of the lands which they have visited. Let any man judge what weight should be given to a Chinese visitor in America who had been in New York, Chicago and Boston, unable to speak a word of English, dependent on what he could hear in lobbies of hotels where only Chinese was spoken, having himself no interest in religion, and who yet presumed to estimate the power or force of the Christian Church in those cities, or more widely still, throughout America! Such a man would have quite as valid a right to speak as many of those who return from a sojourn in a mission land and claim to know conditions there.

More serious consideration must be given to the opinions of informed and intelligent travellers who speak adversely or doubtfully about the progress of missionary work. But even these can say no more adverse things of Christian work in Shanghai or Calcutta than can be said of such work in Chicago or Liverpool. In the cities where the mission forces are large and the opportunities unlimited, results are often terribly disappointing to workers. After all due weight is given to the truth of adverse statements, there remains the great body of favourable material to be brought into the picture.

After only one hundred years of mission work in India there are in that country more believers than there were in all the world at the end of the first century of Christian history. The same thing is true of China. The United Presby-

terian Church began mission work in India in 1855, in Egypt in 1854. There are now in each of these countries as many Christian believers as there were in that entire Church when the mission was begun.

Bemoan as we may the small results that have come from missionary work, we can in all fairness rejoice that so much actually has been achieved, and workers must be constantly studying methods and procedures to see where increased results can be brought about. Christians know that it is not their efforts that really produce the results; the Holy Spirit uses them but they are responsible for being the best instruments possible for His use.

It is not fair to estimate the results of missionary work in numerical terms. There are incalculable effects, not subject to statistical tables, which, were the numbers of converts even smaller, would make the enterprise worthwhile.

A dispassionate survey of the course of the spread of Christianity shows the Gospel to have been the source of movements which have made for the betterment of mankind, and that this has never been more the case than on these fresh geographic frontiers of Christianity where the foreign missionary enterprise of the past hundred and fifty years has been at work. With all its faults, and they are many, the modern missionary movement has been the outpouring of the life of the churches of Europe and America which is counting on the side of making the pressure of the West on non-Western peoples a blessing and not an unmitigated curse. (*The Christian Message for the World Today,* 1934.)

The witness of an official of Indian life may well be considered:

Many people in India are saying that they do not want Christianity but they do want to know Christ and His religion. They speak in appealing ways to let us know that they do hunger and thirst after the religion of Jesus. Mr. Arthur Mayhew, Director of Public Instruction in the Central Provinces, said, "The record of the life and personality of Jesus Christ has done more educationally for India than the whole of Western literature. India owes the Bible to the schools and colleges. Moral progress in India depends on the gradual transformation of education by explicit recognition of the spirit of Christ. All that I have seen of Christian mission work in India has convinced me that work inspired by some such aim can alone supply the necessary basis. This religion is a vital force in India."

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47. Missionaries, in the eyes of non-Christian people, are only an advance arm of economic and political imperialism; or else they enter doors pushed open by traders and diplomatists for other reasons. Their alliances are such that they cannot maintain their simplicity or sincerity. They must stand with their own nation in exploiting weaker groups, or else break with their own nation and make it appear that the Christian faith is unpatriotic.

(*a*) There have been times and events in the past which have supported this idea. It would be difficult to lay hand on any such events in recent years. It is still true that missionaries do find themselves at times involved in national programs which they regret and wish were different. There are American missionaries in the Far East who would have the racial exclusion acts of the United States Congress changed; they consider these acts unfair and ungracious. If they raise objections, they seem to be disloyal to their government; if they do not, they seem indifferent to unfair-

ness and injustice. There are British missionaries who disapprove the policies of their government in India. Protestant missionaries from France would have radical changes made in the policies of the French government in colonial and mandated territory.

Such divergence of opinion is not limited to missionaries only. In the fight against opium it was not alone the missionaries, but all the British citizens in England who set apart a day of humiliation (October 24, 1910) because the British government failed to respond immediately to the appeal of the Chinese for repeal of the opium treaties. It is not a Christian duty to agree to everything one's government may do. A leading Japanese citizen, Dr. Ebisawa, said in an address (1934): "We often ponder on what a different world this would have been, had not the missionaries followed up the conquering military powers and the exploiting commercial forces."

In all such cases of disagreement the missionaries have invariably sided with the people among whom they were working. This fact has sometimes caused a rift between them and their fellow-nationals in mission lands.

It was a missionary who proposed the return of the Boxer indemnity to China from the United States. Missionaries are the outstanding advocates of fairness and justice to the Africans in this time when the whole continent is threatened with exploitation. It was missionaries who came to the defence of the South Sea Islands when they were being ruined by the drink and coarse living of vagrant traders. It was the desire to relieve the distress discovered by travellers like Captain Cook that led William Carey to study his map anew and to give impetus to the early missionary movement.

The cause of missions is sometimes handicapped by its unavoidable relation to economic programs setting out from the sending lands. It is not meant to be implied that all civil relations between the West and the East have been hurtful to the East. Every Eastern land bears witness in many ways to the enrichment of life which has come of those relations. No missionary would repudiate his connection with these helpful contacts. He is grateful for them.

The objection itself is not grounded, to any great degree, on the facts of history.

(*b*) Whatever point the criticism may have had in the early days is largely lost now that the Christian Church is becoming "indigenous" in mission lands. Whatever truth there was in the charge that missionaries were used as advance agents of imperialism, (we cannot wholly deny this fact) the same charge can hardly be brought against national Christians. At many points there now appear signs of close coöperation between the Christian forces and the national governments.

The All-Japan Christian Conference launched in 1932 a "Spiritual Awakening Movement," and has carried it on actively since January, 1933. It is coöperating with the Kingdom of God Movement in a special effort to give in this critical time of confusion and chaos spiritual guidance to students in their thought and inner life. The Department of Education of the Central Government is wholeheartedly coöperating in this movement. It has opened the school buildings and arranged for the attendance of many students. There seems no fear of imperialism here.

Professor Ross (*Changing Chinese,* p. 220) notes the change that has come in that land:

To the untutored Chinese the presence of the missionary is a puzzle. They simply cannot imagine human beings exiling themselves from their native land for the love of men on the other side of the globe. So they frame sundry theories to explain the thing to themselves. One theory is that the missionaries are secret agents, bent on gaining an influence over the Chinese and then swaying them to the advantage of their respective governments. Only of late have the natives come to realize that the strangers are not sent by their governments but by religious groups. Once that idea is clear the fear of imperialism is allayed.

Engelbrecht (*Merchants of Death*, 1934) describes the fear of Japan when it was forced open by the West, as to what might come to the nation. It was not missionaries who forced the door of Japan! It was not the missionaries who were feared!

"The Western intruders did not show their teeth until in 1863 when three Englishmen, who were so incautious as to ride their horses into a ceremonial parade, were summarily cut down. Thereupon a British fleet appeared demanding a large indemnity. The shogun refused and the British bombarded the town of Kagoshini. The game was up. The shogun realized that his precious palace overlooking the harbour was at the mercy of the British guns and he paid the indemnity." No missionaries were involved.

(*c*) Support for this criticism is sometimes sought in the wide use made of English in mission schools and church gatherings and in the fact that the observance of such Western festival holidays as the American Thanksgiving, Fourth of July, or the British King's Birthday, are sometimes included in the mission program as part of the natural development of the Christian movement.

A Japanese official said, with a smile, "Of course you realize that we do not want our children made into little Americans." When a visitor protested against the presence of the pictures of Abraham Lincoln and Theodore Roosevelt on the walls of a Chinese classroom, the missionary said he had advised against their use, had urged some two Chinese patriots, but the parents who donated them insisted on buying these, saying that they wanted their children to have their ideals because China needed them along with all its own heroes.

Here again, the objection, wherever it really applies, is valid. But, under some circumstances, the use of English is unavoidable. In many languages there are neither terms nor textbooks necessary in such fields of education. As medicine, for example, or science. There are few books for world history.

Least of all can the Christian movement be criticized in this respect, because one of the first efforts of missionaries is to supply suitable literature in the tongues of the converts. In India from five to forty per cent of those who learn to read lapse back into illiteracy within five years, largely for lack of anything to read or opportunity to use their knowledge. A British civil servant in one section said that this lapse was least noticeable among Christians because, for them, literature—in at least small quantity—was always available. They had the Bible, and they had occasion to attend services where reading was used.

It has been impossible to omit English in the upper classes in the schools because of the demand of the students themselves.

In one mission University in China it was decided to avoid the use of English entirely, to do all work with Chinese students in their own tongue. This plan had to

be abandoned under pressure of graduates and parents, who felt that at the present stage of Chinese development such education handicapped the graduates hopelessly, since the only books in the new and modern fields were in European languages, of which English is the most widely used. Students and parents demanded use of it for their own future and for its value in maintaining world contacts. Of course French, German and Italian have rich material, and these languages are used in schools where it would be natural to do so.

This use of Western languages and methods is not made at the desire of the West but at the demand of the East and the other mission lands. As rapidly as the missionary movement becomes indigenous it adopts the native tongue and the customs.

The official language of the Church of Christ in China is, of course, Chinese. The Minutes of its General Assembly are translated into English for distribution in the West, but warning is frankly given at the opening of the English version that this is not the original, and that in case of divergence in interpretation, the Chinese version rules. Much of the mission work in Africa is aligned geographically in accordance with linguistic and tribal distinctions, in order that the native tongues may be used. It must be remembered that in India there is no one tongue understood by all the peoples and that English lends itself more readily to common usage than does any other language. A visitor asked why this should be so; why the various races did not agree on one of their own tongues as a national language. The very intelligent Hindu gentleman addressed shrugged his shoulders and said, " Which shall it be? Here in this region we would say one and people in another region would say another. We can have one language as soon as we decide on the one." Under such conditions, it is not missionaries who have determined the matter; it is not even

the British government; it is the people of India themselves.

(*d*) Nor does this force missionaries into unpatriotic positions. Citizenship in the West never precludes criticism of one's government. Democracy, while providing for support of the government in its fundamental program, sanctions criticism. There are abundant ways of revealing loyalty to one's country without slavish agreement with all its policies.

All Western states allow for difference of opinion, making the particular form of government changeable at the behest of any disturbed group which may become a majority. It is Christian to support the government; it may also be Christian to differ from it; it may be deeply Christian to overthrow it. Missionary work takes for granted the great word of Christ that commits to Cæsar the things that are his but does not agree that all things are Cæsar's.

As the work of the missionaries becomes known in their various fields suspicion of improper relation to Western governments is dispelled. Cheap terms may still be bruited about but they do not represent the thought of the men who mould public opinion.

AND THEREFORE, WHAT?

THE writer is perfectly aware that answering objections to missions is far from winning converts to missions. Even if all the long list of objections in this book were satisfactorily answered, new objections would immediately arise in the minds of some. It is certain, too, that some who do not believe in missionary work will say at once that their particular objection, whatever it may be, has not been here adequately dealt with.

The missionary enterprise rests on *positive assurances*. If these are lacking, the objections are purely formal.

1. Is it the command (will, wish, purpose, desire) of Christ that His followers shall make Him known everywhere?
2. Do men everywhere need what Christ and Christ alone can give?
3. Does the nature of the Christian faith require that its fundamental tenets become the common ideas of men, and is it adapted to men just because they are human beings?
4. Does Christian love for God carry with it such love for men that a Christian needs must share his best with all men whom he can reach?
5. Is Christ's Kingdom of God the only hope of the world in its total life, social, economic, industrial, and is the missionary enterprise a contribution to that hope?

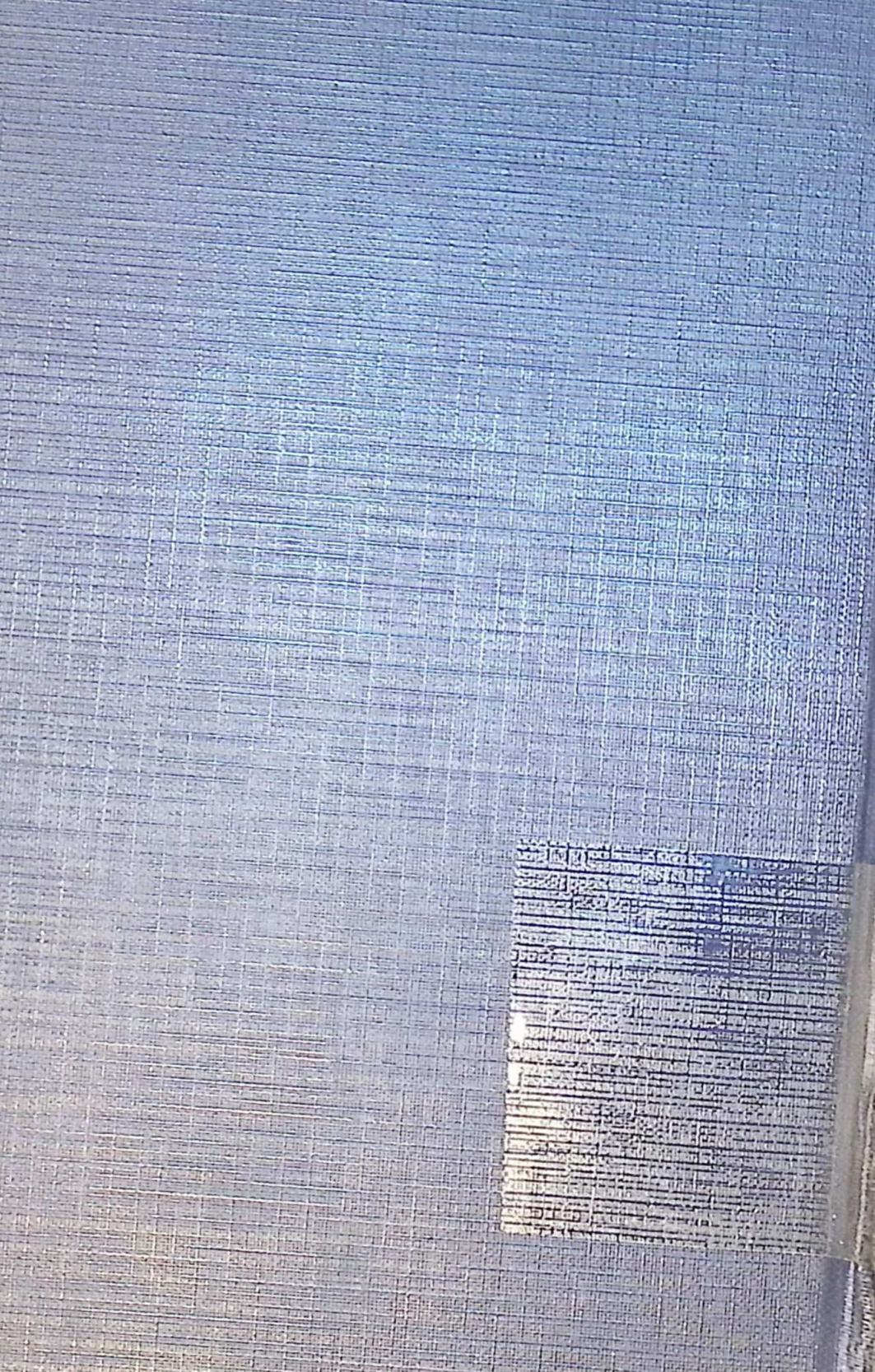
Saying "*No*" makes answers to objections only temporary; other objections will develop at once to ex-

press fundamental unwillingness to undertake the work. Saying "*Yes*" to such questions reduces objections to mere details of procedure, concerned only with better or poorer methods of carrying on missionary work. Granted such an answer, there are no insuperable objections.

The value of such discussions as this book contains lies in the suggestions it can offer convinced believers in dealing with the difficulties of missionary work and with adverse arguments of sincerely interested inquirers. It may help to bring over to the side of missions earnest people who want to see their Christian duty and have felt themselves hindered by just such objections as are here discussed.

There are no insuperable obstacles in the way of Christian duty; the missionary enterprise is such a duty.

There are no permanent barriers to Christian joy; the missionary enterprise is a Christian joy.

There are no final hindrances to Christian victory; the missionary enterprise is a movement toward that victory.

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